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The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 1.—WHOLE NUMBER 937.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, MARCH 3, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

"The Order for *Daily* Morning Prayer."

"The Order for *Daily* Evening Prayer."

"The Psalter shall be *read through once every month.*"

"The Old Testament is appointed . . . so that *the most part thereof* will be read, *every year, once.*"

"To know what lessons shall be read *every day*, look," &c. &c.

"The Litany, or General Supplication, to be used after Morning Service, on Sundays, *Wednesdays*, and *Fridays*."

"This Collect is to be repeated *every day*, with the other Collects in Advent, until Christmas-Day."

"This Collect is to be read *every day* in Lent."

"Upon the Sundays and *other Holy-Days*, shall be said all that is appointed at the Communion, unto the end of the Gospel."—*Book of Common Prayer.*

"One day in Thy courts is better than a thousand I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness."—*Psalm lxxxiv.* 10. 11.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, as follows:

In TRINITY CHURCH, ...	At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH	8 "
In ST. LUKE'S CHURCH (Sundays incl'd)	8 "
Evening Service on Fridays, at 3 P. M.	
In ST. CLEMENT'S CHURCH	9 "
In CALVARY CHURCH	8 " and 6 P. M.
In CHURCH OF THE ANNUNCIATION . .	9 " and 4 "
In CHURCH OF THE HOLY COMMUNION .	7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 "	
In CHURCH OF THE CRUCIFIXION	8 A. M.
In EMMANUEL CHURCH	9 " 7 1-2 "
In CHURCH OF THE HOLY APOSTLES . .	9 " 6 1-2 "
In GRACE CHURCH, Brooklyn Heights,	8 1-2 4 1-2 "

Calendar for March.

4 Second Sunday in Lent.
11 Third Sunday in Lent.
18 Fourth Sunday in Lent.
25 Fifth Sunday in Lent—The Annunciation of the Blessed Virgin Mary.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Authon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bartow, Rev. Henry B., 289 Broadway, and Astoria, L. I.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Joshua D., 142 Mercer st., and 639 Broadway.
Berry, Rev. Samuel V., 4 York st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Douglass, Rev. Stephen, Bloomingdale Road, 86th st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue
Eigenbrodt, Rev. Wm E., 53 Amity st.
Evans, Rev. Benjamin, 172 Broome st.
Forbes, D. D., Rev. John M., 477 Hudson st.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benjamin I., 260 Tenth st.
Halsey, Rev. Charles H., 2 Park Place.
Hart, Rev. A. Bloomer, 5 Mercer st.
Harwood, Rev. Edwin, 5th Avenue and 79th st.
Henry, D. D., Rev. Caleb S., 146 Macdougal st.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 507½ Broadway.
Houghton, Rev. George H., 25th st. 2d house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison st.
Huddart, Rev. R. Townsend, 22 East 14th st.
Huntington, Rev. Jedediah, 9th Avenue, near 22d st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity st.
Little, Rev. Charles L., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., 110 West 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 231 Tenth st.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., 9 Amity Place.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Pratt, Rev. Horace L. E., 58 Troy st.
Preston, Rev. Thomas S., 159 Barrow st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, Rev. W. Y., 82 Beekman st.
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Shimeall, Rev. Richard C., 12 10th st.
Smith, D. D., Rev Hugh, 216 West 20th st.
Southard, Rev. Samuel D., 23d st, near 4th Avenue.
Stocking, Rev. S. S., 142 Mercer street.
Sweetzer, Rev. Henry W., 117 Madison st.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, 2 Abingdon square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Williamson, Rev. Charles H., 68 Duane st.
Wilson, D. D., L. L. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Bourne, Rev. Rowland H.
Bourns, Rev. Edward, 30 Clinton st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Fish, Rev. Jon F., 147 Hicks st.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Spooner, Rev. John A., Franklin Av., betw'n Myrtle & Park.
Staunton, Rev. William, Powers st. near Fulton.
Stone, Dr., Rev. John S., next door to Christ Church.
Vinton, D.D., Rev. Francis, Court street, near Livingston.

WILLIAMSBURGH.

Fash, Rev. George W., 10th st., corner of South 2d st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Payne, Rev. Henry, corner of Grand and Fourth st.
Reynolds, Rev. Charles, 50 South 8th st.

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand st.
Barry, D. D., Rev. Edmond D., Essex st.

VAN VOORST, N. J.

Mahan, Rev. Milo.

Poetry.

For the Churchman.

To My Friend.

Pax tibi in nomine Domini nunc et in sempiternum.

I

Canst thou weep for one, whose face
Never shall be stained with tears,
As it had been—if her race
Had been lengthened many years?

II

Canst thou sigh for one, whose breath
Never shall be burdened, so
As it had been—had not death,
With it, taken every woe?

III

Rather sigh, and sadder mourn,
Copiousness of tears distil,
For the ones that are not gone—
That a lengthened life fulfil.

G. H. H.

February 22d, 1849.

Selected Matter.

From the American Review.

The Evils of Self-Will in Religion.

One of the most brilliant and in some respects one of the best minds in New England once remarked to us, substantially, in conversation, that he had not patience to read Hooker, because that author used so many words and went so slow that he could not keep up with him. We saw at once, or thought we saw, the ground and reason of his criticism; the reason was probably in himself, not in the subject: for having read Hooker many times without exhausting him, we feel somewhat authorized to say that no man can exhaust him without reading him at least once.—Hooker's style is indeed full and copious, but by no means chargeable with redundancy; on the contrary, there is perhaps no prose writing in English literature wherein it is harder to remove a word without in some way marring and defeating the sense. The truth we suspect is, that the gentleman in question is in the habit of regarding, for most part, only the etchings, outlines and skeletons of things, without entering duly into their complexity of structure and variety of relations. We once heard him deliver a remarkably brilliant address on the subject of "work and play," which was throughout but a piece of splendid trifling, the whole being theoretically true indeed, but practically false, and built upon a sophistical and mischievous substitution of a speculative principle for a practical rule. The idea of the whole, as nearly as we could understand it, was, that all work, to be properly done, should be entered upon and continued in as play; which, however true in theory, is much the same in practice as if a King of England should undertake to act upon the constitutional maxim, that "the king can do no wrong," in which case he would most probably do nothing right. The same may be said of the late transcendental discovery, that "true virtue is a secret unto itself;" the practical mischief of which is, that it leads people to mistake their unconsciousness of virtue for virtue. In like manner we have heard the same marvellous philosophers argue that children should never be whipped, because it is in the nature of all vice, if let alone, to punish itself; to which one would think it were a sufficient answer: Yes, but only by destroying the vicious; which is the very thing that artificial punishments are designed and adapted to prevent. However, the address in question was from beginning to end a perfect string of pearls, wherein of course no connection or continuity was required but what was abundantly supplied by the string; and which was indeed an admirable ornament for the person of the author, but of no sort of use to the minds of his audience. Accordingly the audience greatly admired it, and having gone away most probably remembered nothing of it but their admiration. As to the acute and accomplished author, whatever objects he is at any time considering, however complex in structure, many-sided in form, manifold in relation, he seems to discover nothing in them but the one idea that possesses his mind at the time: of course, therefore, a few brief, rapid etchings and diagrams of speech are enough for all he sees, which convey much knowledge indeed of himself, but little or none of the subject. Of a shars, wiry, intense mental activity, he moves quickly over the narrow lines and empty figures of thought,—all of which, by the way, it is easy to do, but which is worthless being done; but overlooks that rich, intricate, delicate complication of nerves, muscles, veins, arteries and ligaments which make up the substance and body of nature, and in the accurate reflection of which consists the better part, not indeed of brilliancy, but of wisdom. Now it is in this very thing that Hooker excels almost all other writers. All his words are necessary, not indeed to convey the naked, shallow vacant outlines of abstract general truth, which alone our flippant new-lights ever stay or care to consider; but to convey the complex, many-shaded, variously-related, richly-freighted idea which he has in his mind, and which the nature of his subject, the course of his argument, and the delicacy of his perception require. Hardly surpassed, perhaps unsurpassed, in the union of grace, strength, subtlety, breadth and reach of thought, and habitually bathing in the very purity of universal principles and living laws, he was, withal, most scrupulously and exquisitely mindful of the minute shadings, softenings and circumscriptions of concrete, particular, individual, practical truth. One of the sweetest, mellowest, juciest minds, moreover, that ever breathed on the world; calm, meek, gentle, tranquil, innocent and unpretending as a child; yet in profundity of view, comprehensiveness of grasp, and shrewdness of wit, second only to Bacon and Burke, if indeed he be second to them; and with a certain deep, potent, tremendous serenity of thought perhaps never equalled; to these qualities he united an intense inward fire which fused all his materials into perfect unity, at the same time penetrating and filling them with the most various beauty and eloquence.

While on this subject of the Boston style of writing, (which, however, is by no means confined to Boston, nor did it originate there,) we may as well remark, that the New-England mind generally seems incapable of viewing things in their relations; except animals and vegetables, if indeed of them, it can hardly be made to conceive of anything as organic. In society, for example, whether civil or religious, it recognizes nothing more than an aggregation of individuals, or a voluntary association; every man apparently supposing that he draws all his moral and intellectual life directly from Heaven, without the media of social institutions. Hence the notion which prevails so generally there, that people should "join the church" because they are already Christians, not to the end that they may become so; as if men were made for the Church, not the Church for men; for the idea that many men must needs grow up together in order for any one to grow, is one which can hardly take. Without the sentiment of social continuity, they feel no reverence for past, no solicitude for future generations, but will at any time sacrifice whatever they have inherited, except property, to the latest, new-born, up-start notion. Thus, having revolted from the extreme of Romish Popery to the opposite extreme, the individual popery of private judgment, and there become frozen, the New-England mind views all things in isolation and dismemberment, recognizing no such thing as a spiritual blood circulating from man to man through the great body of the civil, social and religious state, and binding up different individuals and generations into one continuous life.

All of which is strikingly exemplified in their religious history, which has been from the first a series of "improvements" and "reforms." If our memory serve us, we are not yet quite "three-score and ten;" yet within our recollection the same congregations have in many cases undergone several pretty thorough revolutions in opinion and practice; it being indeed the chief pride and boast of each generation, that it has outgrown and cast off the antiquated doctrines and measures of its predecessor. Accordingly we have heard of a certain liberal and intelligent Unitarian, who, upon being asked if he did not regret that his daughter had gone over to the Church, replied in effect that he was rather glad of it; for he had some assurance that, should she live to be as old as himself, she might still continue what and where she was; whereas Unitarianism was so "progressive" that nobody could tell one day what it would be the next. Nor is this any more characteristic of the Unitarians than of the "Orthodox;" on the contrary, the former are rather the more conservative of the two: though in general the various sects have long been striving to out-radical and thereby out-proselyte each other; all apparently deeming it the height of wisdom to "trust in their own hearts," and to be themselves the authors of what they follow. Such is their wonderful flexibility and versatility of religious organization: to take the soul out of its old body and put it into a new one at any time, is "easy as lying." So far is the New-England mind from practically understanding the nature and condition of anything organic. Such a thing as a settled, living embodiment of truth or religion is a matter seemingly quite beyond or below its conception. For whatsoever is organic must needs be more or less permanent, and does not readily admit of revolution and reconstruction. The several parts of a machine may indeed be altered and amended from time to time, but to deal thus with a horse or a tree is not exactly the way to improve it. But the truth is, men never think of dealing thus with a horse or tree, nor indeed with anything else but what they know or believe to be a mere machine.

And as this is characteristic of New-England generally, so it is especially characteristic of Boston, which is indeed the eye and tongue of New-England. Hence, if, for example, they undertake to get up a peculiarly fine piece of architecture, their usual method is to bring together various things which they have found to be beautiful elsewhere, supposing of course that what is beautiful in one place must be so in all, and never dreaming that a composition of various beauties may result in the most exquisite ugliness. Such is their practical insensibility to the mutual relations, proportions and correspondencies of things in the province of art. And it is probably for a similar reason that the place is such a moral bee-hive, perpetually swarming with all sorts of reformers; men who, taking up some one idea, or atom of an idea, and stripping it out of the relations which necessarily modify and circumscribe its operation, seem impatient to tear down the universe and reconstruct it after a pattern of their own. But for the obstinacy of human prejudice and interest and affection, we should soon have enough of them: for the same disregard of circumstance, proportion and fitness which produces deformity in art, would cause unspeakable misery and vice in society. In all which we seem to discover the same habit and disposition of mind that lies at the bottom of what we have noted as a defect in their writings. There seems to be no organizing principle, no plastic, moulding, vivifying power among them, in thought, word or deed; and their writing is so much disintegrated and ground up into the dust and powder of individual sentences, as their religion is into that of individual notions and persons. Notwithstanding, for shrewdness, sagacity and integrity in business, and for whatsoever virtues adorn and dignify man in his individual and civil capacity, we question if the people of New-England, and especially of Boston, have ever been surpassed. It is easy indeed to criticise them, but it is impossible to know them without loving and honoring them.

From the Christian Remembrancer.

Love of Justice—Element of Human Nurture.

It is obvious, then, that the human soul is created with a desire for justice;—a desire not entertained upon a mere sense of duty, but a real love of it. The popularity of courts of justice as places of resort, the whole construction of a large part of popular literature, the policy of governments, the history of revolutions, show this. The crowds that fill the law courts enjoy the scene because it is judicial; they see the representative of Justice on the bench, and feel happy in his presence; they vibrate with each turn of the evidence or the argument, with the pleasing confidence of a perfect adjustment to come in the shape of the sentence; and they repose in that conclusion when it comes, as in something good and pleasant for its own sake. The romantic, and much of the historical, part of literature give pleasure on the same principle; they excite the longing for retribution by pictures of wrong: which wronging they gratify either directly by the fact of punishment, or indirectly by leaving on the mind an indefinable expectation of that event; a strong desire which seems to prophesy its own fulfilment, and converts even the backwardness of justice into an argument that it must be working more surely and deeply. The Roman and English empires are both instances of a government policy using the same principle. The court of law has been in both of them the successful atonement for the most unscrupulous conquest; and in the enjoyment of civil and domestic justice, the tributary has forgot his dependence, and been tranquil and contented. The Roman law quieted the world; and the English has just the same effect now upon the native Hindoo, who sees his own or neighbor's wrongs repaired, and goes away satisfied. The great empires of the world have imitated, in earthly fashion, and for their own purposes, the government of the Most High, "who shall judge the world in righteousness, and minister true judgment unto the people;" and are thus witnesses, in their department, to the supremacy of the sense of justice in our nature. Revolutions do the same. The stimulus to them has ordinarily been that of indignation; the sense of injustice at being deprived of certain advantages, rather than the desire for those advantages themselves. Governments go on neglecting the interests of the people for long periods; their temper becomes more and more selfish and contracted; court statesmen hand down a traditional policy to one another; officials play into one another's hands; and established power breeds security and insolence. Large classes thus feel themselves defrauded of what is their due, and that idea torments and agitates them, till they appease it by rebellion. Working in undisciplined minds, that feeling then produces dreadful and enormous acts, as in the French revolution, and unregenerate nature's appetite for justice becomes more hateful than the injustice which excited it. Still the wild feeling is only a perversion of the true moral one; and even the worst revolutionary excesses witness, in their own miserable way, to the supremacy of the idea of justice in our nature.

How largely, again, does the idea of justice mingle with many other feelings not at first sight connected with it. An integral part, for example, of the love of praise, is the pleasure of being appreciated, of having justice done us. There is a mercantile element in the feeling; as if we had received the full worth of some article of property, and had not been defrauded. There is the same element in the pleasures of ambition. The mere gratification of vanity would be a hollow pleasure, were there not something of the idea of desert with it. The bread which is earned is sweet. Men throw themselves therefore into situations in which they do great services for others, and have a right to expect their acknowledgment of them. Leaders of parties go through long years of toil and anxiety for a cause; and that they are henceforth looked up to as leaders, and live upon an eminence, is their delight, because it is their due and proper compensation. The man has worked, and he is rewarded; and the marks of honor, and voices of friends and followers, bring the evenness of the balance sensibly home to him. In this way all the affections accompanying the different relations of man to man, are connected with the idea of justice. The fidelity of soldiers is their justice to a commander; so is the enthusiasm of clans to their heads, the love of children to their parents, the gratitude of clients to their benefactors, and the respect of tenants to their landlords. And men like the positions of leader, parent, benefactor, and the like, for the sake of this return. They make debtors in order that they may have the pleasure of being repaid; contrive the void, that it may be filled again; and deserve of others, that others may be just to them.

Indeed, it is evident that the sense of justice, apt as we are to contrast it with the warm instincts of our nature in this respect, is not a merely rational quality, which we cultivate upon principle, but one which moves and excites the mind, as a feeling and an affection does. It stretches forward towards its object with longing and devotion, uneasy in the absence of it, and resting in it when attained with delight. It expresses the fundamental idea of right and wrong in our nature, and it has that depth and power which such a function demands. Shall it be called the love of order, harmony, fitness in moral things, which are perfected when good and evil get exactly their due, and violated when they fail of getting it,—a constant longing to see the balance struck, and things made straight? Certainly we do attain, in absolute justice, a kind of *acme* of content, as if all our wishes met there, and nature found its centre and was settled. And to the idea of justice there attaches a distinct beauty, as there does to that of love—the beauty of perfect measure and proportion—which captivates us, and excites emotion, as other beauty does. So that we rejoice in every, even the smallest manifestation of justice in the world, as necessarily as the ear likes music or the eye form, and bodies like warmth and nutriment. And as in the case of love the end is absorption and rapture, in the case of justice it is satisfaction; satisfaction, as at the attainment of perfect correctness; the feeling of marksmen, who hit from a long distance the exact point they aim at. Such is that passion for justice, which, sometimes lofty, sometimes trivial in its subject matter; sometimes fretful and vehement, sometimes patient and meek, according to individual character; lives on in the minds of men, expecting some day its final rest and fulfilment, and ever pressing toward it. Scripture appeals to it throughout, and represents the world, with that whole course of events which forms its history, and all the exhibition of character which has taken place in it, as tending, like some drama, or some trial, to a great judicial issue at the day of judgment. A universal gathering then is seen of all that have lived beneath the sun; the books are open, and the whole human race, high and low, rich and poor, as the sand which is on the sea shore innumerable, appear before the Throne and Him that sitteth thereon, to hear their final sentence. And to man himself is promised an active part in this decision; for it is said that "the saints shall judge the world."

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

CHAPTER III.—APOLOGY.

In my seventeenth year, I became a member of the theological seminary at Princeton—a village widely and justly renowned for its academical and theological learning. The Episcopal liturgy have probably, up to that time, never grated on the atmosphere, that lay in homogenious repose within a circumference of thirty miles. A priest, all dressed in white, as one uprisen from the grave of Popery, have never appeared to frighten the quiet villagers out of their propriety. The faces around us—the traditions around us—the very sepulchres around us—the strangers who come among us—the pious and venerated men, whose shoes we felt unworthy to bear, and under whose observant eye was passing, as we felt, our every thought—all were Presbyterian "after the most straitest sect." And what was I, at sixteen years of age, that I should entertain a doubt, that the men, whom there it was our privilege to know and to serve, had sifted their facts, and considered well their premises, and reached by the most cautious reasoning their conclusions? To me it would have seemed little less than parricide to have resisted the direction they were giving to my mind.

Being of an inquisitive turn myself, I would have pursued a doubt on any important alleged fact, to any extremity. But being also in my mental bias, both happily and unhappily, confiding and disposed to faith, and having been educated strictly a traditionist, I must confess, whether to my discredit or not, that, during a residence of more than three years at the seminary, I swallowed every fact and dogma as most wholesome truth, "asking no questions for conscience sake;" and, with a credulity that would have gained me laurels in a school of Loyola, I never for a moment doubted the essential truth of the prevailing system.

One exception I must briefly mark—as it is the key to much that is to follow in this narrative. I did, at one time, deeply doubt the lawfulness of infant baptism. The doubt did not last long; its consequences will last forever. A thorough investigation dispelled every shadow of misgivings that nature, revelation, and antiquity sustained the practice. But how to reconcile this fact with the popular idea of regeneration; or how it should be lawful to baptize an infant before it had given signs of a spiritual birth, when I was taught to believe that the very design of baptism was to proclaim that birth before men and angels; was a problem that haunted me, as the reader will see, both then and afterwards.

While my companions in study, either older in years, or more inquisitive, or less confiding than myself, were rash enough now and then to hint their dissent upon some point of merely metaphysical importance, there was certainly one subject on which no one ventured to suggest a doubt. During my long residence at that "school of the people," I am not able to say with a clear conscience, that I ever laid my eyes on a volume—a line—a syllable, in defence of Episcopacy. This may appear strange, but it is not inexcusable. Episcopacy came up of course among the conflicting forms of christianity, but was summarily disposed of, to make room for some more plausible or more important theme. Everything else "came into our assemblies," as "a man, with a gold ring, in goodly apparel," while Episcopacy stood there as "a poor man in vile raiment," or as a woman not distant of kin to "the mother of abomination," and as an Episcopalian seemed in our limited horizon to be a *rara avis in terris*, and his sect unpopular and unimportant, and inevitably destined before the rising lights of Jerome and Augustine to melt like snow beneath concentric suns, or doomed more certainly, should it prove more obstinate, to be ridden over rough-shod by a more popular religion; and as we felt also sure that it could never thrive in a republic, we agreed that it was sufficiently honoured in receiving at our hands the little notice that it got. "The sect is a small part of the christian world —in this land it is and will continue to be, among the smallest of the tribes of Israel—its ministers are few in comparison with those of other denominations—its ministers are also comparatively few, and in point of talent, learning, piety and moral worth, not eminent above all others. . . .

It is at variance with the spirit of this age and of this land. This is an age of freedom, and men *will* be free. The religion of forms is not adapted to the free movement, the enlarged views, the varying plans of this age. It makes a jar on American feelings. *It will not be tolerated by this community.*" So says Mr. Barnas, the serenity of whose dreams has been disturbed, if we are rightly informed, by the tumbling of this barley-cake into the hosts that lie round about as grasshoppers, omitting in its progress his own particular tent on Washington Square, and eliciting more than once, in that unanswered *ad hominum* of his to "the evangelical party in the Episcopal church," the lamentation, that "Episcopalians are every where endeavoring to win [we should have said, *are every where winning*] the young from the churches of their fathers."

Although I was, and may say it without boasting, to an intense degree, a student, and my lamp at night often the last to be extinguished; and through, in the various departments of study, I was "not a whit behind the chiefest" of my companions, in giving satisfaction to my teachers, as their own obliging testimonials may show; yet one, who has any knowledge of seminary life, or of the endless range of theological investigation—or one, who has ever seen how impetuously the student must be hurried forward from one topic to another, without the possibility of pausing—will readily understand how it may have happened, that one young as myself—the youngest of a hundred and twenty brethren—should not have employed his time in poring over the defences of a religion, which seemed then to have scarcely an existence in the land, and which it appeared impossible that the republican should tolerate, or the formalist himself be able long to endure, and which "the spiritually-minded," even among Episcopalians, would by and by instinctively and loathingly repudiate. By referring to copious notes of lectures, which I had a facility of taking with great accuracy, I observe that we were employed from December the twenty-seventh, to the seventeenth of January on the topics in question —that is, deducting the portion of this interval allotted to other duties, we were employed upon Episcopacy altogether about *three days of continuous time.* How had we the opportunity to dwell on this silly question of "the washing of cups and pots and brazen vessels," in the space of three weeks, when all the other, and to us higher, departments of study, were at the same time hungrily pressing our attention, with the expectation that we should be equally proficient in them all?

Neither did I lay down Episcopacy, as I did most other subjects, with the intention of a deliberate investigation at some future time; but grudging it the little notice it had got, among what seemed to be "the weightier matters of the law," and fastening tenaciously upon several facts or points, which, if their verity might be depended on, were certainly enough to silence all the Episcopal batteries in creation—and I was not one to question the accuracy of traditions from these, who, to me, "sat in Moses' seat," I laid the subject down, supposing, that in parting with it here, I had done with it for ever.

Besides this routine of study, which allowed us scarcely respite for our daily meals, the "revivals of religion," that broke out at the time in every section of the Presbyterian Church—exhibiting a wonderful mixture of good and evil, and accompanied by unusual and strange developments—were enough, with a temperament less ardent than mine, to absorb one class of energies and sympathies; while the theological disputes, that like a desolating flood were swelling in every direction to a most formidable height, and which resulted a little later in violent disruptions and in the addition of another large batch of sects to the already portentous list, were sufficient to engross the leisure moments of a young divine, in whose eyes, unread in history and unused to such phenomena, "the ends of the world had come upon us," and heaven and earth were mingling in the strife.

I permit myself to give prominence to these facts, as an apology (I am compelled to use the word,) for these, who have come out of the Babel —let me not call it Babylon—of sects and schisms, into the quiet home provided by the church.—Recantation is never a pleasing task. Even on the side of truth and goodness, it has its bleeding sacrifices. And we think that we lighten the harsh terms of penance to which we are condemned, by thus accounting for our having once conscientiously held opinions that we now conscientiously repudiate. If we had held our opinions on the Episcopal claim, believing it to be a subject of grave importance; or, if we had adopted them in circumstances that had allowed a fair opportunity for investigation; we should not have deserved the indulgence that we now presume to ask. But, so long as we regarded it as a question of the very last importance, the other engrossing topics of inquiry did not, either *de merito or de facto* allow us to pause.

It is but fair that this should be borne in mind, that we may be spared the objurgations which we sometimes bear, as though, in a moment of caprice, we had changed well-formed opinions, and might possibly hereafter change again—as though the vibration that brought us into Episcopacy, might, some day, swing with us into Popery, or back again, on the other side, to a position farther from the central truth than we were before And yet among the Three Hundred ministers to whom I have alluded, and among the thousand and thousand late lay-converts to Episcopacy, I have never known of any such relapse, except of a Baptist in a recent instance in Ohio. I have known Episcopalians, baptised and educated in the church, although I must suspect not educated on church principles, to make the said transitions to Romanism and Dissent; but, personally, I do not know an individual, denied a birth and training in the church, and who has come to "this Mount Zion" at his peril, that has afterward lapsed into either of these errors. That such cases exist, we believe on the testimony of an excellent Bishop who has "taken pains to inquire," and has proclaimed the fact; and that such cases would exist, we should have thought not at all unlikely, especially if, of every two hundred and eighty-five persons ordained in the church, as was the case under Bishop Griswold, of Massachussetts, two hundred and seven are from other denominations, and if, as some have computed, two-thirds at least of the Episcopal clergy throughout the land, were once dissenters by their baptism or their education.* For, without undertaking to extenuate their error, or wishing to become the apologist for these mistaken brethren, let us not use this word against them, lest, even in a bishop's hands, we find it a two-edged blade, that may wound in a different quarter from the one intended.

For, to tell the plain truth, the convert from sectarianism, whose conversion has been one of either his head or his heart, may well feel disappointed at finding the practical condition of the Church so vitally at variance with its theories. His conversion has been the result of long inquiry and anxious struggles. He has been converted to Christianity as expounded by the Prayer-Book—a theory systematical, sublime, satisfactory. He has had little opportunity to discover the practical Puritanism that has reduced the church at so many points to a level, and into feeble and fruitless competition, with the sects around her; and can we wonder that when he finds himself in the church, still hampered and harassed by the same teachings, practices and spirit, that he had imagined had been left forever behind him, he should in a moment of unlooked-for disappointment, throw himself with a desperation analogous to that of the weak-minded suicide, disappointed in the ideal object of his admiration and his love, into the arms of a more conservative system—conservative, although it be, of error and wrong, as well as of truth and right? If the church were actually the church held up to the world in her Prayer-Book and in the writings of her great divines, the men who have thus been driven to a desperate deed, would more probably have been ready to lay down their lives in her and for her. Besides, it is to be remembered, that mighty Esaus of the church have in some melancholy cases set the bad example, and have sold their birthright; while, as a general thing, we claim that the Jacobs, who have come in from the field, to know its value, and to supplant their brethren, press that birthright indissolubly to their hearts. We may be allowed to say, therefore, that we have felt it to be somewhat unkind, when one of these converts has happened to do something not quite churchmanlike, to attribute the error to a *residuum* of the old leaven; while the eyes of the veriest meophyte could see that the same errors, or errors still greater, and departures still more serious from the canons, liturgy, principles, and spirit of the church, were more numerously and more strikingly perpetrated by those whose better fortune should have taught them better manners toward their lawful mother.

It has been the occasion of satire to the Sectarian, and of pleasantry even to the Churchman, that the professed convert to the church of God should betray any earnestness in the cause, which he has at such peril espoused. For myself, although the feeling has never been officiously or offensively obtruded, because it has never been obtruded at all, upon the notice of others, and has been sometimes even studiously repressed, yet I am not ashamed to plead guilty to that sense of holy satisfaction, which only a great sacrifice to conscience can impart—and of gratitude, which only a great benefit conferred, can enkindle—and of comfort, which only a blessing long desired, and inestimable in itself, can bring—and, for one, I am content to put my hand, while living, to the sentiment which a noble son and father of our church inscribed on all his actions, and again, for the thousandth and the last time, subscribed, with his dying hand, *Pro Ecclesia Dei! Pro Ecclesia Dei!* My answer to the dissenter is, Who but a Churchman, that has tasted the quiet delights of the sanctuary, can appreciate the church's excellence? My vindication to the Churchman is, Who but the soul that has been "tossed up and down like a locust," upon "the winds of doctrine" and the sea of sects, can understand the mazes, the dangers, the undercurrents, and the disasters, of Sectarianism? Sectarians, you know nothing of the church's blessings! Churchmen, you know nothing of Sectarianism's mischiefs!

The young churchman, as a theological student, has this advantage over the sectarian; that, besides his being tutored to a system better adapted to bind its sons in loyal attachment to itself, the subject of church order, in his course of study, is so prominently kept before his mind, and so assiduously followed out in its bearings, that he acts earlier in life under a clearer apprehension of the subject; and, if he have been but moderately attentive to the question in dispute, is not very likely to retract the results at which he has arrived. But it is right to recollect, that the case of the Sectarian is otherwise. His course of study is assigned, and every hour of his time so filled, as nearly to exclude, and certainly to force into a corner, the whole question of Episcopacy, and the still more vital questions, liturgical, catholic, and sacramental, that with the Episcopacy, as all experience teaches, are to stand or fall. Hence the phenomenon—arguing indirectly, but inconclusively, for Episcopacy—that, in face of the outcry and the odious nicknames of the day, invented to arrest the wholesome reaction, hundreds of dissenting teachers, in England as well as in America, and thousands of their followers, are flocking back to the ark, from which, in an evil hour, they went out, seeking rest upon a turbulent and dangerous sea; and that in this country alone, within the memory of man, Three Hundred Ministers, with a corres-

* "It is a curious fact," says Bishop De Lacay, in a conventional address, which has appeared in a number of our church papers, "that as far as I can learn, most all the clerical seceders in this country, from the Church to Romanism, have been originally educated and trained in bodies not Protestant Episcopal." The following is the result of my inquiries on the subject:—

CLERGYMEN.

Names.	*Dioceses.*	*Date of Defection.*	*Brought up as,*
Rev. Virgil H. Barber, Jr.	New York	1815,	Congregationalist.
" Virgil H. Barber, Sen.	Connecticut	1815,	Congregationalist.
" John Kewley	New York	1816,	Methodist.
" Pierce Connelly	Mississippi	1836,	Presbyterian.
" J. Rosevelt Bayley	New York	1842,	Episcopalian.
" Henry Major	Pennsylvania	1846,	Methodist.
" Nathaniel A. Hewitt	Maryland	1846,	Congregationalist.
" Edgar P. Wadham	New York	1846,	Presbyterian.
" Wm. H. Hoyt	Vermont	1846,	Congregationalist.

Candidates for Orders.

Mr. Clarence Walworth	W. New York	1845,	Presbyterian.
" Benjamin B. J. McMaster	New York	1845,	Ref. Scotch Pres.
" —— Putnam	North Carolina	1845,	Congregationalist.

To this statement I beg most respectfully to add, that "as far as I can learn," but one of the twelve postates here named, was ever a dissenting minister; and that one was the Rev. Mr. Kewley, who having been baptised in the Church, was in boyhood seduced by the Jesuits from his parents in England, and was educated at St. Omer's in France, (his parents not knowing where he was, but only receiving anonymous assurances that he was doing well the while,) and after a stealthy escape to England, became a Protestant, and a Methodist minister. On coming to America, he entered the church, and became Rector of St. George's Parish in New York city, which he afterwards resigned, shortly following this step by his return to Europe and to the Romish communion. Moreover, without being at much "pains to inquire," we ascertain that the church-born apostates to Rome in this country, bear quite their proportion to the above lists among the clergy, and that in England the proportion is beyond comparison greater. Our only object is, to check these unnecessary and invidious distinctions, and that for no other reason than that they seem to us likely to check the progress, as they contradict the spirit, of a Catholic-hearted church.

ponding number of adherents, have returned to the ancient fold!

If I may repeat what seems to be the only explanation of this fact, it is, that the church student is in little danger of meeting with new suggestions upon church polity; whereas, the dissenting minister is in continual peril of encountering new facts, or the refutation of the facts on which he has been accustomed to rely. And this defection from sectarianism must continue to annoy our "separated brethren," so long as the high prerogative of the Church, as the visible Body of Christ, witnessing His Word, perpetuating His Presence, and imparting His Forgiveness and His Grace, shall continue to be "privily thrust out." Let it also be remembered, that in subsequent life, the pressure of domestic avocations, the limited access to books, the *res angusta domi*, and the absorbing nature of parochial engagements, as effectually exclude it from the attention of the student, when promoted to the pastoral life; so that nothing but a seeming accident, or the ill-working of an intolerable system, is likely, in the first instance, to rouse his inquiries, or send him to the tomes of the Fathers and the fountain-heads of information.

Because these facts have not been allowed a hearing, the "new convert" has been regarded sometimes with a certain feeling of distrust; and attempts, that look like playing back into the hands of Dissenters, have been made, to make the period of probation, for those who have been dissenting ministers, so burdensome, as effectually to exclude them from the priesthood of the Church. We might be led into some curious speculations, were we to pry into the motives for these attempts. Is it, that the Church, so lax in her discipline at other points, wishes to be understood as taking the high ground, that we have committed some sin almost unpardonable in having been dissenting teachers? Or may it be, that in the judgment of some, we have perpetrated a most damning sin in abjuring communions, which are in their opinion, on all vital points, as much churches of Christ as the one we seek? Men go out from you into the worst of heresies, and into infidelity itself, and you cannot frame your mouth to say *anathema*; but one returns to you from heresy and schism, and you straightway think him worthy of bonds. Have you ever known one in a hundred of these converts from sectarianism, to return to his "first love?" Have you ever known one of them to apostatize to Rome, except in sadness and bitterness, at finding the living Church so flattered by its portrait in the Prayer Book, and by the pencils of her masters? Or have you ever known one of them to apostatize, except as he was led on by your own living doctors? Are they not, in general, as firm, and filial, and obedient sons, though "coming from far," as those that have been "nursed at her side," and as "able to give a reason of the hope that is in them?" But I mean not to argue. Take away those ministers at her altars who have been baptized or educated in dissent, and the Church in America will be left a widow indeed, with but little if anything more than her thirds for her portion.

Right sorry am I to tell it in this place, that there are quarters, in which the unchurchmanlike, unscriptural, unchristian, uncatholic, and behind-the-age sentiment is familiarly uttered, that you would rather these dissenters should remain where they are! Remain where they are? I confess I do not understand you. Remain where they are! Is your Church the living representative of Christ on earth, and you would rather they should not be baptized into that body, and derive through it, "by that which every joint supplieth," their nourishment and growth unto everlasting life? You pray incessantly, "Thy kingdom come," and yet you are startled at the first shaking of the dry bones, around you! You say that your Church is destined to absorb all others, and yet, the moment the bright result begins to dawn, and wake you from your slumbers, you deprecate the spreading light, and cry, "Yet a little sleep, a little slumber, a little folding of the hands to sleep!"

I speak not for myself. For myself I have nothing to ask. I have not found the Church the step-mother that my former friends predicted, and my own fears foreboded. I have found fathers among her elders; and among her sons I have found brothers; and from her breasts I have drawn consolations, for the sacrifices I have made. Yet I remember the words of a judicious writer, that "men are but men, what room soever among men they hold." Nor do I forget the words of a friend, dropped by the way-side, a few hours before I received the grace of holy orders, that "you will find human nature in the Church, as well as out of it; you must expect to meet everywhere with narrow minds and pent-up hearts." To which I have only to add, that the mere fact of our abandoning systems, that some within the Church regard with so much tenderness, may in some instances subject us to the uninteresting glance, as it is an outward thing to be explained by those who at the Church's altars act as the apologists of dissent and schism, and over the Church's walls reach down the *left* hand of fellowship to "the brethren without."

My remarks look to the future, and, at the risk of incurring the rebuke, that "this one fellow came in to sojourn, and will needs be a judge," I cannot but confess, that it would be painful to see the Church—free as it is, and free as it ought to be preserved—legislating herself out of her own liberties, and inventing new and unnecessary hindrances to the enlargement of her borders. "Much land remains to you to be possessed." "The field is the world." If the dissenting teacher, applying for her orders, is not qualified for the responsibilities that they impose, then, though he be as old as Methuselah, use the Church's prerogative, and bid him away. But if he be ready with "the answer of a good conscience," then take all that come to you—for alas! you have room for all—and ordain them, though they be young as Timothy, and though, like his, their fathers have been Greek. "What God hath cleansed, that call not thou common." Take the word of one, whose word in the present case may not go for nought, that you need inflict no greater penance, than that which these men have suffered, in crossing "the great gulf fixed" between them and you. What is the policy of Rome? what the policy of the Dissenter? *Fas est ab hoste doceri*—freely translated—learn a lesson from your *neighbors*. In days like these, when those who come to you must forsake the popular for the unpopular—must stem a breast-deep tide to reach you—must leave an unburied father, or an offended house, to follow you—must wear in no mean sense a crown of suffering and one of which for Christ's sake they are not ashamed—receive, as did Paul and Peter, all that come to you. Although, like Timothy, without our fault, we may not have been "of Israel, according to the flesh," yet "from a child we have known the holy scriptures," and have loved, though "half in the speech of Ashdod," the faith that dwelt aforetime in our mothers and our grandmothers.

Only let the Bishops see, that ministers from other communions, seeking orders in the Church, leave no room for the suspicions that *cœlum, non animum, mutant*; and the Church may safely throw open her door. Her walls, the world over, and the world knows, are strong enough and high enough: and if her gates be needlessly obstructed, those who would have entered, will go away wondering at the "grievous burdens" that your own scribes and lawyers "would not touch with one of their fingers." It was a fearful accusation, "Them that were entering in, ye hindered." Let the Church, that we believe to be "after the pattern of heavenly things," assert her prerogative, as "the mother of all living," and "travail," like her apostles, "the second time" for her disaffected children, and do nothing to deserve the reproachful name that sectarians have given her, and with which, if my own experience may testify, they seek to deter their adherents from her bosom, as a *noverca injusta*.

I am not ignorant of the discipline of the primitive Church toward those who returned to her from heresy and schism. Perhaps it is unfortunate that that discipline has been interrupted. But were it even in force, we might still without presumption remind you, that we were sectarians by tradition, and not by election; that few of us ever rejected any article of the catholic faith, as it is expressed in the ancient creeds; and that, in encountering all the inconveniences and hardships of a conversion, we have done a penance that should satisfy the Church, and at which a Hindoo breaking *caste* would justly marvel.

Perhaps few would be more ready than myself to bode danger from a sudden influx into the Church. I have seen disastrous consequences from the letting loose of Congregationalists into the Presbyterian communion—taking it by surprise, and cutting it adrift from its ancient moorings. It is notorious that her doctors have recently descended not only to Congregational mitigations of her faith, but to Congregational grounds in her defence—resorting, if I may give an example of recent and memorable date, to the silly hypothesis, urged formerly by Congregationalists against themselves, of a crew of Christians cast without the ministry and sacraments upon a desert island. And I know, that, when it was remarked in a circle of New School Divines, a few years ago, that a number of New England ministers were going into the Episcopal Church, a Congregational Doctor of Divinity, fresh from Ohio, replied, "I am glad of it; they will revolutionize the Episcopal Church, as we have done the Presbyterian." And it may be, that now and then an adventurer may make his way into the Church, from carnal or mercenary motives, (although, where Dissent is "fat and well-liking" in the land, this can hardly be conceived,) and such to their new spouse may be forever commending and canonizing their first love. It may even be, that the Cincinnati Divine has not been entirely disappointed, in seeing here and there the revolutionary hand at work. But let it be remembered, that the gliding from one sect into another, is a very different thing from a submission to the Church. In one you cross the street; in the other, a great gulf. One is a *caprice*; the other a *conversion*. Besides, I need not remind the Episcopalian, that Episcopacy has *guards*, which Presbytery has not—that Episcopacy has *claims*, which Presbytery has not—that Episcopacy has *promises*, which Presbytery has not—that Episcopacy has a *destiny*, which Presbytery has not—a destiny as catholic as the family of man—a destiny which she must inevitably fulfil, and can fulfil only by conversions as thick strown as "the drops of the morning dew." Either you must give up your high-sounding claim to be the Church of God, or every conversion must fill your heart with joy. Either you must not look for her future universality, and consequently must at once surrender her pretensions, and leave the undisputed field to Rome; or, like Rome, you must keep vigils for her straitness, and jubilees for her extension. Leave not these waters teeming with living myriads, to the Roman fisherman, who will let down his net at the master's bidding, not fearing, like you, that "for the multitude of the fishes" *his* net will "break." Be ye not so like the brother in the field, who "was angry, and would not go in." "It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

One of Three Hundred.

For the Churchman.

Whoever denies or questions the fact, that corruption and depravity deeply imbue man's moral character, and that, as a general law of his nature, its tendencies are evil continually, is destitute either of common sense, or of honesty. If that fact, if of anything within the range of human knowledge, experience and observation furnish proof sufficient for the conviction of every ordinarily intelligent mind, and which, therefore, must cause the assent of every such mind which is also honest. Wherefore, otherwise, should it be invariably a matter of consideration, in all human comparts, first and especially, to guard against frauds, abuses, and injuries? Whence the necessity of such an infinite variety of modes and efforts to try to keep men within the bounds of morality and virtue? Why has the punishment of crime always occupied so large a space in legislation, and furnished material for such incessant and laborious occupation of magistracy? Why do guilty characters and deeds make up so large a part of history? Why does personal observation so often give suffrage favorable to history's too probable accuracy herein? And why are good men so often perplexed, grieved, tried, overcome, by a law warring within them against honest convictions of what is virtuous, right, and for the best? The true answer to these questions furnishes one, and a very wonderful one, of the many demonstrations of the Bible's accordance with man's history and experience, and with the unprejudiced dictates of his understanding. The most rational account of that answer is found in the Bible's testimony, throughout its sacred pages, and in each of its various forms of revelation, to man's *native* weakness, frailty, corruption and guilt, tending inevitably, save for extraneous influences, hindrances, directions, and assistance, to total ascendency over all his powers, and the leading captive of all his heart and mind and soul.

In contrast with this view of man, the Bible gives us one of God, which comes to the other with great fear and terror to every ingenuous and serious mind, not blessed with relief and consolation that can never be supplied by itself, or from any earthly source. The gracious God of the Bible furnishes man with that relief and consolation. It is provided in *the gospel*; whereof the Bible is the record, for keeping man informed of it, and the rule, for preserving him true to it.—This precious relief was brought to man in Eden, when, by transgression, he had lost the Spirit of God, covered himself with guilt, and sunk his nature in depravity and corruption. It was brought through the mediation of God the Son, Who, in an unspeakable mystery of love and condescension, offered, "by taking of the Manhood into God," to become the Seed of the Woman, God and Man in one Christ, and thus to bear the sins of men in His own body, and atone for them by the precious sacrifice of Himself.

The gospel of salvation to fallen man, founded on this great atonement, began to be preached to Adam when the seed of the woman was promised to bruise the serpent's head; and it is as parts of this gospel that all God's subsequent revelations have been made revelations of doctrine, revelations of commandments and ordinances, revelations of holy exercises of prayer and praise, revelations of history, revelations of prophecy, revelations of promises, revelations of threatenings, all have been for making known the gospel, for its confirmation and for drawing men to the practice of it. Its blessings flowing from the mere and undeserved mercy of God, have, nevertheless been always held out as to be sought by men, and received from God of their own free will. Moral agency, restored to their nature after the fall, because of the Messiah's mediation in its behalf, has always been recognised by the Almighty as a power allowed by Him to men, to which are addressed all His requirements of truths to be acknowledged, and duties to be discharged; and a power which, if called into action in true faith and a proper spirit, will have Divine influences extended to it to increase its ability and to guide it aright. The true religion which God has given to man, in other words, the gospel, and with which He has ever been pleased to incorporate these principles, has always held out to men gracious encouragement to receive and act upon it, by having bestowed upon it the energy of the Holy Ghost, to be, through it, conferred on man, for the right direction of his moral agency, for his guidance and maintenance in the true faith, for his illumination with spiritual knowledge, and for his daily increase more and more in all those affections and duties of holiness and virtue, of devotion and charity, which constitute the love of God above all things, and of his neighbor as himself.

In wise and good condescension to man's nature in this probationary state, as both corporeal and spiritual, the gospel—the system of religion required of him—has been formed by its great Author into an outward and visible church, having the true faith as a required bond of union, having the gifts of the Holy Ghost as its principle of vitality, being the Divinely appointed vehicle for the conveyance of those gifts to its individual members, and having committed to it as the special means of such conveyance, the catholic faith, and its inspired record and rule, "the oracles of God;" the sacraments of the evangelical covenant; the true worship of Jehovah, and the ministry to which Christ gave the Holy Ghost, for themselves exercising, and for handing down to others, even unto end of the world, the right and duty of exercising, the stewardship of feeding, and in all things faithfully tending, His flock; so that, through the faith that is in Him, the right dispensing of His word and sacraments, and the duly ordered worship and discipline of His Church, they may drink into that Spirit which quickeneth with the Divine life, illuminateth with Divine knowledge, strengtheneth with might in the inner man, giveth holy communion with God, imparteth of His fullness, maketh partaker of the benefits of that righteousness of Christ on account of which God justifieth the faithful, and so directeth, sanctifieth, and governeth in the ways of God's laws, and in the works of His commandments, that the disciple, humbled under a deep sense of his native faith, weakness and corruption, heartily repenting of his sins, seeing in the merits of Christ the only remedy for his own utter want of merit, and the only ground of the acceptance of any of his services, and therefore hanging his helpless soul on Him alone, and surrendering himself to be and do, and go, as He prescribes, is led forward in that "faith of the just" which "is as the shining light, that shineth more and more unto the perfect day;" when those who have thus given themselves to Christ, to be saved by Him, in meek and cheerful submission to His own appointed way, will be taken to be with Him in the glory which He had with His Father before the world was.

B. T. O.

For the Churchman.

The Pope's Farm.

NO I.

It is really an interesting, and a somewhat instructive thing, just at present, to mark the twistings of the papists in regard to the Temporal Jurisdiction of the Bishop of Rome. For, while the overthrow of the Popedom, as an earthly sovereignty, is hardly to be doubted; while papists are everywhere fearing that God Himself has really and finally shaken the Bishop of Rome from everything but his ecclesiastical prerogatives; yet they adroitly and coolly turn their backs on their whole past pretensions, with gravity of countenance they assimilate themselves to the present events, and they declare, that popery needs not civil supremacy, that civil sovereignty is a mere accidental appendage, and that popery has never depended on it, but is as complete without it as with it. For instance, the Tablet, the organ of popery in England, speaks as follows:

"It is with the utmost calmness that we anticipate the future; and we can front, with the utmost composure, if it be necessary, the total abolition of the temporal power. We know that for the Supreme Head of the Church, whether in opulence or beggary, God will Himself provide a home. But rather than see the Holy Father in Paris or in London, we should think it more auspicious to behold him occupying some small Mediterranean island or peninsula—a farm rather than a kingdom—independent of all temporal control."

Again, in the same effort to obliterate the past, Bishop Kenrick of Philadelphia, in an address to Romanists, on the subject of the Pope's calamity, says:

"It is not necessary for us to instruct you, brethren, that the Temporal Sovereignty of the Roman States is, in its nature, totally distinct from the spiritual authority, which the Bishop of Rome exercises over the whole Church. Temporal sovereignty is but an accidental appendage of the See."

We need not multiply extracts; for, such is the kind of language met among the papists now in nearly every direction. There seems to exist an earnest desire among them to have their old pretensions forgotten by the public. They seem to be afraid that their old claim to Universal Temporal Sovereignty will be remembered against them. They seem to be shrinking, lest some should compare their old lofty pretension with their present humble position, into which God Himself has forced them. And they feel, too, that the day has gone by for any *defence* of their old assumptions; because, not only do they see that public intelligence would not allow an Ecclesiastic to be Sovereign Ruler of the earth, but they see that the Providence of God is also against them, and seems determined violently to silence their words. And so, with the pliability which ever has characterized the adherents to popery, they are cool, but continual and emphatic, in declaring that "temporal sovereignty is but an accidental appendage of the See," and that "a farm rather than a kingdom," would well become the Holy Father.

We do not wish to exult over the error, and the apparent fall, of an opponent. The papists have long represented their Sovereign as bearing a sword, edged entirely on both sides, signifying spiritual and temporal jurisdiction, and of equal extent, viz.: universal. It is not our object now to fix attention on their mistake, to shew how God has demonstrated their error. Neither do we wish to dwell upon the great proof here given of the fallibility and untrustworthiness of popery; for, if there is struck off, at one blow, *an entire half* of her confident pretensions, how shall she either presume to claim infallibility, or how shall any man think of trusting her as infallible? Her claim to civil jurisdiction has been the same as her claim to spiritual jurisdiction; and if she has deceived the world, or been deceived herself, in one entire half of her claim, so long and furiously insisted upon, what shall save her from being suspected of arrogance altogether?

But that claiming of Temporal Sovereignty is just what the papists now attempt to conceal. They would have it forgotten. They would not have a single eye discover it. And so, they utter no great lamentation over the recent loss of the Roman States; they try to treat it with indifference; and with a toss of the head, they say, ah, very well; it was of little consequence; "a farm" will do as well; "temporal sovereignty is but an *accidental* appendage."

This dissimulation it is to which we would chiefly draw attention. Certainly we wish the very great change which has taken place in popery to be remembered; and especially that papists themselves have been instrumental in effecting the change; because, while popery is every day bragged about and put forward as the Unchanging, it is well to remember that in this year it becomes *one half* otherwise than it was one year ago; it is ruinously changeable. Certainly, too, we wish the proved fallibility and untrustworthiness of Rome, as a doctrinal guide, to be remembered; that it has deceived the world and beguiled the consciences of men, in regard to the entire half of its whole theory; that this year it is forward to teach one-half otherwise than it did in time past. But, then, papists get rid of those proofs of their fallibility and their variableness, by roundly denying that temporal sovereignty has been pretended to; and hence it is now that we wish especially to fix attention on their dissimulations. Hence it is now that we are obliged to exhibit their dissemblings, because by falsehood they would stave off the providential proof of their defection.

Popery *has* claimed political sovereignty. We assert it, and we shall prove it. Popery has claimed her political sovereignty to be of *the same* extent with her spiritual sovereignty, and that is, Universal.

Peter.

For the Churchman.

Mr. Editor,—At a time when the Domestic Committee are calling upon the Church for enlarged contributions, to carry out their enlarged operations, in our new Territories, it is hardly the part of a good churchman to cast public aspersions upon them, as Rector does in your last number, and many others before him, resting on belief and surmise, when less time than it costs them to write this article, would enable them to ascertain *certainly*, their truth or falseness. If they are in earnest for the cause, let them inform themselves, *first*, before casting stones. In order to correct this criminal ignorance, on the part of such writers—*criminal*, I say, inasmuch as all the facts in the case are spread before their eyes, in the Committee's constituted Organ of communicating with the Church, "The Spirit of Missions"—permit me to state the *true* fact of the Domestic Committee's expenditures and duties, and then ask those very writers themselves, whether any real ground exists for such individious and paralyzing charges:—Room Rent, $200—Salary of General Agent, $1000—do. of Clerk, $750—Treasurer, 0—Eleven Agents, 0—All other Services, 0—"Spirit of Missions," (self-supporting,) 0—Total, $1950.

Such, (exclusive of Stationary, Postages, &c.,) is the sum total of Office Expenditures of a General Institution of the Church, that covers with its labors and missionaries, the destitute portions of half a continent; supporting, either in whole or part, 100 Preachers of the Gospel to the Poor, and two Missionary Bishops, beside $1000 paid to Bishop Chase,* gathering and distributing these funds from a thousand sources, to the amount of from $30,000 to $35,000, annually, with *quarterly* payments, made as far as possible, and even beyond the Treasury's actual funds, to every Missionary—with a correspondence, too, proportionately extended; supporting, at the same time, the Editorial and Financial burthen of a Periodical—of which it distributes, monthly, more than 1200 copies, *gratuitously*, and now we ask who is there, with a Churchman's heart, would willingly stop or delay contributions to its exhausted Treasury? Or who, with any experience in such matters, would condemn its management, as extravagance and waste? Pray, Mr. Editor, begin your reign with an act of justice—receive the above as Official Facts, and correct such mistakes of Correspondents—*before they go to Press*—on the authority of

One who Knows.

* By order of Triennial Meetings of Board of Missions, of 1844-7—"In consideration of the incessant missionary labors of the Bishop of Illinois, and of the peculiar circumstances of the case,"—see Resolutions.

THE CHURCHMAN.

New-York, Saturday, March 3, 1849.

Pursuant to the editorial notice in the last number of the Churchman, the new volume commences under other auspices. The honored name of Seabury, which for nearly sixteen years has been identified with this paper, no longer appears on its pages, and the undersigned regrets the necessity of the withdrawal in common with its numerous readers, and all good friends of the Church. They must no longer look for the consummate ability, the profound theology, the brilliant acumen, the massive intellectual strength which, for so many years, have adorned its columns, and diffused at once instruction and delight. The present writer can only hope that the sense of disappointment, which must for a time be sensibly felt, will be alleviated by the consideration, that imperative circumstances demanded a change; and that the Vestry of the rapidly growing Parish of the Church of the Annunciation acted with a commendable foresight in calling for the withdrawal of their beloved Rector from the toils and anxieties of the editorial chair. May the holier and more peaceful duties of the Christian pastor be blest both to him who ministers and those who are ministered unto; and may each year as it passes bind priest and people in closer and firmer bonds of faith, hope and charity.

His successor in this responsible office can safely say that it comes not to him by his own seeking. Gladly, had it been perfectly indifferent, would he have declined the task in favor of some other more competent. It seemed, however, to those in whose counsel and advice he placed great confidence, that it would be advisable for him, on various accounts not necessary here to be particularized, to fill the vacancy. If the experiment shall conduce to the prosperity of the paper, the gratification of its patrons, and in any measure to the welfare of the Church of which he is a minister, he will deem these results an ample recompense for the sacrifice of personal comfort and ease, and the assumption of much painful toil and anxiety. He undertakes the office untrammelled and unpledged to any particular course of conduct or teaching, save as his reason and conscience may dictate; if therefore he pursues the same theological system with his predecessor, and rejoices to tread in his footsteps, it is because he is well assured that that system is taught by the Word of God, and by that portion of the Church of Christ with which they happily are connected.

He deems it necessary to say somewhat more on this head, because of the uncertainty and suspicion too generally prevalent and sometimes, unhappily, not without cause. Some twenty years since, in England, the tone of theology was generally low, and ascetic piety little practised. Emboldened by their success in political schemes a Whig ministry attempted the subversion of the Churches of England and Ireland; a Prime minister insolently bade the Bishops of the Anglican church, "to set their houses in order," and at one fell swoop ten bishoprics in Ireland were suppressed. The nation took the alarm; clergy and laity united in stemming the torrent of destruction; the intended persecution was averted, and the power of the Church was developed and increased ten-fold. The study of antiquity was revived; Patristic theology was no longer a secret mine to the clergy and laymen of the English Church; the sterling writers of the 17th century were again read; while the shallow latitudinarianism of Orange and Hanoverian favorites was valued as it deserved. The system of the Church as contained in the Book of Common Prayer was brought out fully and clearly, and men beheld with wonder the rich treasures there disclosed. It was perceived that the Church was distinguished from dissent not merely by legal privileges and acts of Parliament, by rectories and glebes and Church rates, but by spiritual privileges, by an unbroken Apostolical Succession of Divinely commissioned officers, by a sacred charter derived from Christ himself, and preserved unimpaired for eighteen centuries. Earnest and pious minds rejoiced in these discoveries, and embraced these teachings; they acknowledged and exulted in their spiritual birthright as sons of God and members of Christ; and sought to exemplify in practice what they received in theory. The Church no longer remained closed at all times save on the first day of the week; her courts once more resounded with the daily morning and evening service, as the Prayer Book appointed; she no longer called in vain to weeping, *fasting* and mourning on the days of Lent, on Fridays throughout the year; on Vigils, on Ember days, and in Rogation week. Men began to feel that self denial and self discipline were indispensable christian duties,—necessary steps towards Christian perfection; and, like St. Paul, they "brought their bodies under subjection, lest they should become castaways." In vain the enemies of the truth clamored against them as formalists, and accused them of being advocates of Popery; they willingly endured hard words and reproaches in the spirit of their master, and scorned the empty accusations of malevolence and ignorance. For if to fast and pray be Popery, then must Popery be coeval with the very origin of our most Holy Faith.

Had the sons of the Anglican Church been contented to stop here all would have been well, and multitudes would have been willing to follow their example and embrace their teachings. But unhappily some enthusiastic and ill balanced minds "shot madly from their sphere," and fell into unnatural rebellion and grievous schism. The austere simplicity of the Anglican ritual appeared distasteful to them in comparison with the gorgeous rites and splendid ceremonies of the Church of Rome. Not contented with the undefiled teaching of the first four centuries they first longed for and then embraced the corruptions of the medieval periods; and when they found that they could not bring back their spiritual mother to the bondage from which, in God's providence, she had mercifully been delivered, they turned the heel against her and became her enemies. The Church here experienced some few losses of the same character. Hence, Church principles and the teachings of the Prayer Book became in many minds the exponents of Popery. Every thing high or deep in theology was regarded with suspicion. The cry was raised by the disciples of Geneva and Wittemburg that "the Prayer Book must be reformed;" and even now we hear the same Puritan cry repeated among ourselves. In the opinion of the writer this shews us that the Prayer Book holds a steady balance between the two extremes of Popery and Latitudinarianism; that as long as men are conscientious there is no fear of their falling into either of these extremes and remaining in the communion of the Church; and that though here and there an example of apostacy or perversion may be witnessed to one or the other, the great body of Churchmen will remain firm in the truth of Christ "as this Church has received the same."

Such is the rule at least which the subscriber means to adopt as his guide in the arduous duty before him. With filial reverence he will submit himself to the teachings of the Church as contained in her Creeds, her Liturgy, her Offices, her Services and her Articles. He will strive to enforce them to the best of his ability whether they inculcate Catholic truth or protest against human error. As a priest he has vowed at God's altar to do his best "to drive away all erroneous and strange doctrines," and he shall perform it fearlessly when occasions may demand it, whether he have to contend with the corruptions of Rome, the innovations of Geneva, the heresies of Socinus and his modern disciples, the wild vagaries of Puritanism, the palsying influences of Latitudinarianism, or the subtle sophistries of German neology.

Another important point is the condition of this Diocese. While as a journalist he endeavors to give from time to time correct statements of its condition and prospects, he shall not attempt to dictate any particular line of policy or course of action. He is fully aware that the utmost caution and delicacy are demanded in reference to its affairs, and that the ablest intellects and wisest counsels are required to bring matters to a happy termination. In spite of untoward events the progress of the Church in New York has, for the last three years, been onward in a most gratifying degree; Church principles have taken deep root; persecution has been productive of good; hostility and bitterness have been diminished in a considerable measure; and some who have heretofore differed widely and disputed warmly seem wearied of conflict, and desirous of repose. It is to be hoped, then, that those who have all along acted together on the momentous topics which have agitated the Diocese will continue to preserve an undivided front; that all minor objects of disagreement may be kept out of view; all merely private and personal feelings be merged in the consideration of the public good; all differences of mere detail be waived for the sake of attaining the great object for which we are contending. Thus surely shall constancy be rewarded with victory, and a patient continuance in well doing be recompensed by abundant blessings from the great head of the Church.

It cannot but be obvious to all that the great practical difficulty lies in the relation which onr afflicted and much injured Bishop sustains to the Diocese under present circumstances. The Editor deems it his duty to be perfectly explicit on this point. His opinions as heretofore expressed remain unchanged and unalterable; and he endorses in the full the noble, manly and disinterested course pursued in this matter by his predecessor. He believes, too, with the ever true hearted and zealous Rector of St. James's Church, Hyde Park, that the termination of the sentence by the House of Bishops is the only available relief which can be extended to this Diocese consistently with its rights and character as a member of our Ecclesiastical confederacy. He will always be ready both by word and deed to promote all such honorable and constitutional means for that desirable end as discretion and wisdom may dictate. He holds that trial, calamity and affliction work no release from his ordination vows; and he shall always "follow with a ready and willing mind" the counsels and admonitions of his Diocesan, more venerated and beloved now, than when in the zenith of honor and prosperity.

The authorized societies of the Church in this Diocese will meet with a hearty co-operation and support; and he will be happy to receive at all times such communications from their respected officers, as may be required to draw attention to their operations and wants, and tend to increase their usefulness. He extends the same invitation to the general institutions of the Church.

Such is a brief statement of the principles which the undersigned intends to keep constantly in view, and carry out according to the best of his ability. He purposes, "if it be possible, to live peaceably with all men," "especially those who are of the household of faith," and minister as far as he can to the gratification and edification of his readers. Allowances must of course be made at the outset for inexperience; and these he trusts will be cheerfully granted by the patrons of the paper.

William Walton.

The Churchman will be published, as usual, at No. 12 John-Street; and until farther notice, all Communications upon business may be addressed, as heretofore, to David Hubbell Hoyt, who has consented to continue, for the present, his superintendence of this department of the paper. Subscribers who are in arrears are respectfully and earnestly requested to make immediate payment. All our accounts are now going forward, and we trust we shall receive a speedy response in the way of remittances. Notes of any specie-paying Bank in the United States will be received in payment, and may be sent by mail at our risk and expense. Communications intended for the Editor, must be addressed to the Rev. William Walton, No. 12 John-st.

The noble steam ship *Europa* arrived at this port after an excellent passage of 13 1-2 days. We have received by her our usual English files.

Parliament had re-assembled, and been opened by the Queen in person. She recommends in her speech the removal of the restrictions imposed by the navigation laws, and a continuation of the act suspending the *Habeas Corpus* act in Ireland. Sir H. L. Bulwer is to be the new ambassador to Washington.

France continues in a most unsettled state.—There seems to be great variance between the President and the Assembly; and preliminary measures are said to have been taken for the dissolution of the latter. An outbreak of the Red Republicans was apprehended on the 29th January, but 80,000 troops of the line under General Changarnier, with National Guards and *Gardes Mobiles ad infinitum*, kept every thing tranquil.

The rebellion in Hungary seems to be at an end.

The Pope remains at Gaeta, and is said to be seriously indisposed. The following late advices from Rome may be interesting:

Rome.—Jan. 27.—The Capitol and its approaches are while I write being decked out with Oriental splendour, for the purpose of the proclaiming of the twelve Deputies of Rome this evening. For four days the scrutineers have been at work examining the 250,000 names returned (each voter having inscribed twelve candidates on his ticket), and to-night we shall know the result. At Viterbo, Bonaparte Canino has been returned by 4,500 votes; at Trosinone, Sterbini, elected by 3,080 suffrages; at Spoleta, the War-Minister, Cambello, by 6,677 votes. The number of voters at Bologna is calculated over 19,000; at Folignò, 5,000; at Macerata, 4,000; Terni, 3,040; Perugia, 8,400; even at Albano, 950 came to the poll. Comparing the relative populations, France did not speak out more emphatically on a late occasion.

There is a decree out this morning, signed by the Ministry and by Prince Corsini, as head of the Roman town council, laying a treble land tax on every acre of the Campagna which the owner chooses *not* to cultivate.

On the 5th of February the Constituent Assembly is sure to meet in full force, and until then the fate of the Pope's future position in these territories cannot be positively known. But even with foreign intervention it is totally impossible to reinstate him as absolute autocrat here, and his political *status* must necessarily undergo a very radical modification. He will not probably be quite shorn of temporal influence in worldly matters, for even now the State pays him 50,000 dollars a month (civil list), which he will continue more or less to enjoy as the revenues of his archbishopric.

We do not find any very important information respecting the church. Lord J. Russell stated on the 6th February that government intended to propose a bill during the present session regarding the composition of the Ecclesiastical Commission. The measure will be founded partly on the Bill formerly proposed in this House by the government, and partly on the Report of the Committee. A measure, is also to be proposed respecting the union of the Episcopal and common funds, which at present are kept distinct by the commission. Some further reforms may also be expected in the Cathedral establishment—but whether they will be improvements or not is not clear at present.

The case of Gorham *vs.* Bishop of Exeter continues to attract attention. A preliminary difficulty has been alleged, viz.: that by the 95th canon, the Bishop could not legally examine Mr. Gorham after 28 days from his presenting himself for admission. Sir H. J. Fust was to give judgment the next court day. The English Churchman observes, "We very much wish the case had been clear not only of this difficulty, but of some other accidental circumstances, which however unavoidable, and utterly irrespective of the real merits of the case, afford materials for exciting such popular sympathies and prejudices, at the expense of the Bishop of Exeter, as may possibly prevent the matter from coming fully and fairly before the public, whatever the judgment may be. We have long wished to have the decision of the Ecclesiastical Courts upon the real question at issue in this case—viz., whether a Clerk who denies the Doctrine of Baptismal Regeneration is canonically and legally disqualified from the cure of souls in the Church of England. But we are also most anxious that, whenever this issue should be tried, there should be no features whatever in the case which could give rise to personal prejudices, or technical objections. Should it be decided that the case cannot go farther, this issue might, we presume, be very fairly tried by making the book which he has published the ground of the proceedings. If both parties in the church are so convinced of their respective orthodoxy, on the subject of Baptismal Regeneration, neither can justify any objection to this course, should the Lord Bishop of Exeter think proper to follow it."

The same paper copies a full account of the consecration of "the Floating Church of the Redeemer, Philadelphia," and observes:

"Most heartily do we congratulate our transatlantic brethren on the completion and consecration of this "blessed bark," by which they have hallowed, in an especial manner, the *waters*, as their numerous churches on *terra firma* have hallowed the *land* of their country. We repeat our earnest hope that their good example may excite a spirit of holy rivalry in this country. God grant that, for the future, the only contest between the two countries may be confined to the two churches, and that with them the only struggle may be which shall—on land and water—raise most temples to His service—which shall most honour His Holy Word, His name, and His Sacraments—which shall most worthily praise the Lord for His goodness, and declare the wonders that He doeth for the children of men."

To this we and our readers, cordially respond Amen! We respectfully beg leave to observe, also, for the information of our highly esteemed contemporary, that New York has two such churches, and that both are very well attended, and have been under God the instruments of much usefulness.

We find the following notice of Mr. Baptist Noel's proceedings:

Those who hoped, and those who feared, that the secession of Mr. Baptist Noel would prove a severe blow to the Church of England, and that his example would be extensively followed, have happily been equally disappointed. His costly volume gives no new *facts*—none which were not notorious—while it contains no small proportion of gross exaggeration, if not positive untruth, and this, too, unredeemed by skilful or deep argument, and, above all, with little evidence of that chastened sadness which a good man, under such circumstances, should exhibit. Nay, the work is deficient even in that Christian loving charity for which Mr. Noel had hitherto received implicit credit, and for the sake of which he had received such an unexampled degree of toleration for his manifest violations of the Doctrines and discipline of the Church. He has fallen in every sense of the word; and he has fallen *alone*. That a few members of the congregation of such a man should show some symptoms of sympathy with him, is only consistent with the acknowledged fact that he had for some years sufficient influence to persuade them that his Dissenting principles and practices were consistent with his obligations to the Church. This sympathy has been shown by the following Address and petition which have been published in the newspapers:

"TO THE MEMBERS OF THE CONGREGATION OF ST. JOHN'S CHAPEL, BEDFORD-ROW.

"The attention of the laity having been directed by recent circumstances, and especially by the secession of our late respected pastor, to various defects in the canons, discipline, formularies, and services of the Church of England, it is thought desirable that a Petition be presented to the Queen from this congregation, praying that Her Majesty would be pleased, with the advice of Her Honourable the Privy Council, to take measures to remedy the defects complained of: a Petition has therefore been prepared, of which a copy is now enclosed, and lies for signature at the Vestry of the Chapel; at Mr. Low's, 169 Fleet-street; and at Mr. Hood's, stationer, Red Lion-square.

"We are yours faithfully.

"HENRY BLANSHARD.	J. W. BOOTH.
"JOHN BRIDGES.	JOHN WOOD.
"WM. GRANE.	T. E. PENFOLD.
"CHAS. LEVER.	J. B. BACON."

"TO THE QUEEN'S MOST EXCELLENT MAJESTY.

"We, your Majesty's most loyal subjects, members of the congregation of St. John's Chapel, Bedford-row, late under the pastoral charge of the Hon. and Rev. Baptist Wriothesley Noel, also one of your Majesty's Chaplains in ordinary, beg to assure your Majesty of our sincere attachment to your Majesty's person and Government, and to the constitution of our beloved country; but lamenting deeply the loss we have sustained by the secession of our able and excellent minister, from a congregation to whom his ministration was most acceptable and beneficial, and from the Church, of which, by his piety, zeal, disinterestedness, and eloquence, he was a distinguished ornament, most humbly implore your Majesty, with the advice of your Honourable Privy Council, to cause a revision to be made of the Canon Law, so as to adapt it to the altered circumstances of the nation, and an examination into those points in the discipline, formularies, and services of the Church, which, left defective or uncorrected at the Reformation, have ever since given rise to grave objections, and have often weakened the attachment of the friends of the Church, driven many from her communion, and afforded topics of attack to her enemies.

"Recent events have given a painful prominence to some of those defects which throw great difficulties in the way of the archbishops and bishops, in the maintenance of discipline; and perplex the judgment, while they impede the usefulness, and not unfrequently wound the consciences of the Clergy; and, as we humbly submit, in some degree interfere with the religious freedom and toleration of the lay members of the Church.

"In presuming to solicit your Majesty's attention to these topics, we beg to assure your Majesty of our firm reliance on the sound wisdom of your Majesty and your Honourable Privy Council, and our confidence that the measures we venture to submit to your Majesty's consideration will, if adopted, result in a series of moderate and judicious reforms, most beneficial to the Church, and highly satisfactory to your Majesty's faithful subjects.

"Your petitioners therefore most humbly pray that your Majesty will be graciously pleased to take such measures as, in the wisdom of your Majesty and your Honourable Privy Council shall seem meet, to cause a revision of the Canon Law, and an examination into those points in the discipline, formularies, and services of the Church which were left defective, or uncorrected at the Reformation. And your petitioners will ever pray, &c."

Before offering any remark upon these documents, may we ask how it happens that Mr. Noel's successor—recently Archdeacon of Calcutta—reconciles it with his duty to the Church, to allow the Vestry of his Chapel to be made available for procuring signatures to a petition which eulogizes the character and principles of one who has virtually, if not formally, renounced all his solemn vows to the Church?

But how ignorant, or uncandid, must these eight individuals be, to attempt to make people believe either that the Formularies of the Church can be altered to meet their views, or that if so altered, Mr. Noel's scruples would be removed. Of his primary, and avowedly fundamental demand—the separation of Church and State, without which he declares all else to be absolutely useless—they say nothing whatever!

As to those points in the "formularies and services of the Church" which have "driven many from her Communion," if we once set ourselves to work to lower the wall of the Church so that it can no longer be said that "many are driven from her Communion," we shall leave her without any wall at all. Moreover, it is not evident that all such facilities for *coming in*, will give equal facilities (and some reasons) for *going out*? The question is not merely how many have been driven out, but how many have been kept in, by these "points in our formularies and services." Supposing, for instance, these petitioners were to obtain two of the points which we presume they would especially desire—that the Church of England should renounce the doctrine of Baptismal Regeneration, and the necessity of Episcopal Ordination—how many of the existing Non-conformists would she gain, and how many of her present flock would she "drive from her Communion?" But, we need hardly say, the question is not one of numbers, but of Truth and Error; and whether thousands of Baptist Noels are driven into, or out of, her Communion, the Church dare not tamper with "the faith once delivered to the saints."

Also an accocnt of some proceedings in the Church of Scotland:

"Two or three points of interest to those who watch the affairs of the Church in Scotland deserves notice in this place.

1. One of the so-called 'English congregations' has relieved itself from a schismatical position, and is now, with its Minister, received into communion with, and placed under the canonical superintendence of, the Bishop of the Diocese.

2. An absurd report has been copied into several papers, to the effect that the new Bishop of Glasgow (Bishop Trower) has excommunicated the Duke of Argyle. We did not copy this statement, but we are authorized to give it an unqualified contradiction, there not being a syllable of truth in it. His Grace is in fact a Presbyterian, and has therefore not been received into the communion of the Scottish Church.

3. We may as well here answer a somewhat simple question which has, we understand, been suggested in the same quarter to which the public is indebted for the preceding report. A correspondent asks "whether it is in any way inconsistent with his duty to the English Church for a Clergyman to accept ministerial duty in the Scottish Church—of course in communion with her bishops?" We should have thought that the fact of the Bishops and Priests of either Church having frequently officiated, and received the Holy Communion, at each other's Altars, would have sufficiently settled this point. The matter is too plain and notorious for any further proof or discussion.

4. We publish, in our Ecclesiastical Intelligence, some correspondence referring to a very painful dispute which has arisen between a portion of a Scottish congregation and their senior Minister-elect—an English Priest. It appears that between his election, and his formal institution, some practices connected with his public ministrations, excited the displeasure, and called forth the formal remonstrances of certain of the Trustees, and other members of the congregation, who accordingly—not having any power in their own hands, after the election—besought the Bishop not to institute the Minister until he had laid aside the offensive practices. Knowing the character of our Northern brethren for shrewdness and common sense, we could scarcely credit the fact that the following were the obnoxious practices alluded to—turning to the East in repeating the Creeds—carrying his academical cap in his hand when entering the Church (!!)—saying "I purpose," instead of "it is purposed," in giving notice of Communion—and using the Bidding Prayer.

The Minister, it appears at once gave up every thing but the first objection. We are no advocates for weak concessions in such cases; nor for yielding any point clearly laid down in the Prayer Book; but we should really feel very much inclined to concede all *these* things to such lamentably "weak brethren," as they must be who can be "offended" by, and can make a formal complaint of, such matters as the second and third of these objections: especially as the Bishop recommends the concession, and is disinclined to grant institution until the whole of the Trustees are satisfied. The only alternative is an appeal to the College of Bishops, which, under the circumstances, is, we consider, very undesirable; for supposing the Minister successful, as he probably would be, he would have to minister to a divided flock, one portion of which would be irritated and dissatisfied. On the other hand, those who support him now, will do so still, for their language indicates that they possess principles which necessarily involve a large amount of self-denial where the prejudices of "weak brethren" are concerned, and where a reverent custom of Churchmen, partaking more of a personal right and privilege, than a distinct law of the Church, is in question."

CALIFORNIA.—It gives us great pleasure to state that liberal collections were made in several Churches of this city in aid of the *special effort* for the planting of the Church in California, and that about two thousand dollars have already been contributed. It will be seen too that the Domestic Missionary Committee present a strong appeal in favor of enlarged operations, and we trust that those Churches which have not contributed to the object because waiting for *official* action will now freely answer to the call. Surely among so many congregations, (and some very wealthy,) the small amount required can be raised without difficulty. There is no occasion for jealousies or heart burnings—the only contest should be how to propagate the Gospel most efficiently; and we are glad to see that the spirited efforts made privately, have operated favorably on the Domestic Committee.

The cry of "REBELLION" and "DISORGANIZATION" has been loudly raised; but as the parties accused are happily not liable to the penalties of martial law, criminal law, or canon law, we entertain no great apprehension for their well-being. Loyalty to the Church from the quarter where this cry emanates is so novel and gratifying, that we must at the outset expect a little extravagance; and we cheerfully *excuse* it on account of the excellence of the motives which actuate it. We annex the following from the "Calendar," which of course will be gladly welcomed by these dutiful souls, as an expression of the feeling of Connecticut.

CALIFORNIA MISSION.—We are authorised by the Bishop of this Diocese to state that he is now ready to receive the names of Clergymen who desire to go as Missionaries to California; and to receive from parishes and from individuals, pledges for the support of those who may be sent. On account of the great expense to be incurred, as well, in reaching the Missionary field, as in living there, the Bishop will give the preference to unmarried clergymen.

The Bishop wishes it to be understood that the proposed Mission to California should be regarded as an *extra effort*, and a *special work*; and he earnestly hopes that it may in no degree interfere with the ordinary monthly collections, and other contributions, for the support of the Foreign and Domestic departments, of our general Board of Missions.

The sudden and immense emigration to the new Territory of California constitutes a singular era in the history of our country, and presents a most interesting subject of reflection to the friends of pure religion.

The thousands of deserving young men from the midst of us, who are turning their backs upon their relations and friends, and upon the religious institutions in which they were reared, and rushing into this new region in the eager pursuit of worldly gain, while they may deserve our respect for their enterprise, command still more strongly our sympathy for the spiritual destitution to which they must be exposed, amidst the dangers which will surround them, and the temptations which will beset them. Let us follow them, then, with faithful monitors, who, in the midst of their toils and wanderings, will remind them of the uncertain and transitory nature of worldly pursuits, and of the important realities which pertain to the eternal state. Such admonitions will not fail to bring up the remembrance of home, of the family fireside, and of early religious impressions, contrasting strongly with the turmoils in which they are engaged, and with hearts softened by the recollection, they may be rendered susceptible to the influences of divine grace, and be induced to lay hold on the blessed hope of everlasting life in the world to come.

William T. Lee, Esq., of Hartford, has consented to act as Treasurer for the receipt of whatever funds may be contributed, to be disbursed under the direction of the Bishop, according to the wishes of donors.

☞ We call attention to the notice of the Sermon of Rev. Dr. Higbee, at St. Paul's Chapel, on Sunday evening next.

MANUEL LABOR AND MISSION SCHOOL
AMONG THE CHICKASAW INDIANS.

The Domestic Committee give notice that, in behalf of the Board of Missions, they have accepted the proposal made by the Government, at the request of this nation, to establish a Manual Labor and Mission School; and have appropriated funds to cover the expenses of a proper agent to visit the Country, and, in conjunction with the agent of Government and of the Indians, to select suitable grounds for the establishment of the Mission.

That Government offers to advance, at proper periods, $5000 towards the erection of suitable edifices, to appropriate as much land as may be necessary for the Mission, and $1000 towards fencing, tilling, and stocking the farm, &c. And to pay $50 per annum for each boy actually received, clothed, fed, and educated at the School, not exceeding one hundred, nor less than eighty, in number, during the year, and will continue this payment during twenty years.

For the efficient execution of the plan, the Committee believe the following persons will be requisite, namely:

1. A Superintendent and Wife. The Superintendent to be a Layman, and, if possible, a Physician.

2. A Clergyman and Wife, as Teachers of the School. He being Chaplain, and having charge of the Establishment during absence of the Superintendent.

3. A young man, as Assistant Teacher.

4. A Farmer and Wife.

5. Two females, to superintend the Wardrobe of the boys, and to aid in household affairs.

6. A Blacksmith.

7. A Carpenter.

That the chief expense to the church, it is believed, will be incurred during the first year, in erecting buildings, and placing the Farm under cultivation, which will cause an outlay of $3500. And that, with prudent management, this sum can be refunded, and the Mission made to sustain itself, with the aid of the Government appropriation, within six years from its commencement. The Committee repeat their conviction that this is one of the most favorable opportunities which has ever been presented, to establish Missions among the Indians west of the Mississippi. And they again present the subject, in the hope that it may awaken an interest in the Church, arrest the attention of persons suitable for the enterprise, and draw forth the means necessary for its support.

By order of the Committee,
CHAS. H. HALSEY,
Sec. and Gen. Agt.

MISSIONS IN CALIFORNIA AND OREGON.

CHURCH MISSIONS.---DOMESTIC COM.:
No. 2 Park Place, Feb. 20, 1849.

At a stated meeting of the Domestic Committee, held on the 19th Feb., 1849, the Secretary was requested to give publicity to the following:

1. That the Com. have appointed a second Missionary to California, at a salary of $500, whose name is, for the present, withheld, until he can reply to the Committee.

2. That the Rev. John L. Ver Mehr, L. L. D., Ph. D., Missionary to San Francisco, with his family, sailed for his destination on the 7th February, ult., in the ship George Washington. And that the thanks of the Com., in the name of the Board of Missions, have been tendered to William P. Furniss, Esq., of the City of New York, for a free passage, including all stores for the voyage, given by him, in said ship, to the Missionary, his wife, four children and nurse.

3. That the Treasurer is prepared to receive funds for the support of two Missionaries at San Francisco, one at Monterey, one at Los Angelos, and one at Sutter's Fort and vicinity—and one in Oregon, at Oregon City. And that the Com. will proceed to the appointment of Missionaries, at all the above stations, as soon as funds are provided for their support.

4. That it will be necessary to provide for the outfit and support of the Missionaries, until they reach their destination, and can be aided by residents there. And that the salary of $500, to each of the Missionaries now appointed, although inadequate, is all that the present state of the Treasury will allow. The Committee appeal to the churches, generally, but with peculiar emphasis and great earnestness to those which have sent forth their members and representatives to that distant region, for funds to carry the above objects into effect.

By order of the Committee.
CHARLES H. HALSEY, *Sect., &c.*

N. B.—The Committee also give notice, that a free passage, for two Clergymen, has been tendered them, by the President and Members of an Association, expecting to sail in their own vessel, from this Port, for San Francisco, within the next month.

Bishop Whittingham is expected to hold an Ordination in Trinity Church, on Sunday morning next, and, in the evening, of same day, to administer the Rite of Confirmation, in the Church of the Epiphany, 130 Stanton St. (between Essex and Norfolk,) at 7 o'clock.

☞ The Sermon in behalf of the effort to establish the Church in California, which was postponed last Sunday Evening in consequence of the weather, will be preached by REV. DR. HIGBEE, in *St. Paul's Chapel*, next Sunday evening—March 4.—A collection made: Service to begin at half-past seven.

New Publications.

CALIFORNIA AND OREGON in 1848; by *J. Quinn Thornton*, late Judge of the Supreme Court in Oregon. 2 vols. Harper & Brothers.

Mr. Thornton states he was a lawyer in Quincy, Illinois, and emigrated to Oregon in April, 1846, on account of his health, and that of his wife. The 1st volume contains a most interesting account of his journey thither, with a particular, and we should judge, faithful statement of the climate, soil, productions and geography of Oregon; the 2nd gives an account of the formation of the Provisional Government; his travels to San Francisco, with an account of the country, and a thrilling narrative of the journey of the Californian emigrants in 1846. We should esteem the book to be a valuable one, both as a work of reference, and especially as a guide for the emigrant to those regions. His personal narrative is written in an unaffected, flowing, and cheerful strain, abounds with graphic descriptions and fine thoughts, accompanied with a keen sensibility and admiration for the works of nature and Providence, and a healthy religious tone. We shall give some brief extracts in our next. The book is dedicated to Mrs. Thornton, and the author seems to enjoy much conjugal felicity. The books are very well got up, with plates and a good map.

THE HISTORY OF HANNIBAL; by *Jacob Abbott*. By the same.

A well told life of the great Carthaginian Warrior, and with its prettily executed engravings is an excellent book to put into the hands of a youth.

Also, RAPHAEL, by *Lamartine*; and the 4th number of FRANKLIN'S ILLUSTRATED LIFE, from the same Publishers.

THE HISTORIES OF TACITUS, with notes; by Prof. *W. S. Tyler*, of Amherst College. D. Appleton & Co.

This edition is based on that of *Orelli*, Zurich, 1848, compared with several other late editions. An essay on the style of Tacitus, translated from Doderlein is prefixed, and will be found very useful. Prof. Tyler's notes, though generally brief, embrace much instructive matter, are well adapted to throw light upon the author, and may be consulted with profit, not only by the collegian, but the more advanced scholar. The indices also add to the value of the work. The text is clearly, and we think, after a cursory examination, correctly printed.

LANETON PARSONAGE, Part 3d; by *Miss Sewell*. By the same.

The subject of this volume is Confirmation. It appears fully to equal the preceding parts, in interest and instructiveness.

HERE A LITTLE AND THERE A LITTLE, OR SCRIPTURE FACTS. Baker & Scribner.

In trying to be familiar, the writer, doubtless, has had the best intentions; but he has only produced a travesty of scripture, which oftentimes borders on the profane. Nor was he *born* a poet.

We have also received

CALIFORNIA; a stirring and effective sermon by Rev. S. R. Johnson, D. D.; FILIAL DUTY, an excellent and instructive Discourse, by Rev. G. Upfold, D. D.; and THE WEEKLY EUCHARIST, being the 4th of Rev. Dr. Muhlenberg's Pastoral Tracts—eminently judicious and persuasive. We hope to give large extracts from these productions in future numbers.

A friend has furnished us with the following notices of books, received previous to the present number.

FRIENDS AND FORTUNE; a Moral Tale, by Anna Harriet Drury. 240 pp. 12mo.; Appleton & Co. 1849.

A neat reprint of one of the last issues of the English press, and highly spoken of by the best English journals. The subject is not altogether original, but it is handled with a good deal of skill. A religious tone of feeling pervades the book, and confirms the character to be expected from its title.

SKETCHES OF LIFE AND LANDSCAPE; by the Rev. Ralph Hoyt. 134 pp. 12mo. New edition, enlarged. G. P. Putnam. 1849.

A choice volume of pleasing verse, that has attained a settled rank. In rural scenes and domestic pictures, in painting sentiment, and impressing a moral, by nervous eloquence, or glancing and satiric irony, Mr. Hoyt is uniformly successful.

We wish this latest collection of his American Beauties, a wide circulation, and all the success it merits, which will ensure all the success the author could wish, or the publisher demand.

BOURNE'S CATECHISM OF THE STEAM ENGINE; 282 pp. 18mo Appleton & Co.

A very handsome reprint of an elementary work, useful alike to the scientific student and the practical engineer. It is intended as an introduction to the larger work of the author, on the same subject, and in some degree also, as a supplement, since it brings the history of the steam engine up to its latest improvements.

To Correspondents.

"P—a," "M. A. R.," "N. Y. M.," "E. M. P.," and "Peter," are received. We shall return "Little Rock" as requested. We think he writes under a misapprehension.

Among our communications we find one from "L." The time of Ordination is a matter for the Bishops of the respective Dioceses to settle with their candidates, and the Seminary commencement has no neccessary connection with it. We think two or three months might well be spent after graduating, in preparing for the solemn Rite of Ordination in the exercises of piety, and the acquirement of an insight into the practical details of the pastoral duties. We therefore decline the requested insertion.

"I. C. H." will find a note for him at the office of this paper.

We have several Acknowledgments on hand, received too late for insertion.

ERRATA.—In the poetry on our first page signed "G. H. H.," last word of 1st line, third verse, for "marn" read *moan*; and in first line of a note at bottom of last column on first page, for "De Lacay" read *De Lancey*.

There are several other typographical errors on the outside, which occurred in consequence of its going to press without the revision of the Editor, owing to the hurry of a change in our printing office, which our readers will please excuse.

Domestic Intelligence.

PENNSYLVANIA.—On Quinquagesima Sunday, in the morning, at the Church of St. James the Less, Schuylkill Falls, Philadelphia, the Bishop of the Diocese admitted the Rev. C. B. Wyatt, the Rector of that Church, to the Holy Order of Priests. Morning Prayer was said by the Rev. Mr. Bonnar, and the Candidate presented by the Rev. Dr. Wyatt, of Baltimore, who also preached the sermon.

In the afternoon the Bishop visited the Almshouse at Blockley, and preached to the inmates of the Insane Hospital, about 250 in number.

In the evening the Bishop visited the Church of the Ascension, Philadelphia. Thirteen persons were confirmed.—*Banner of the Cross.*

NORTH CAROLINA.—On Thursday, 28th Dec., the Bishop of North Carolina laid the corner-stone of Christ Church, Raleigh, and delivered an address on the occasion.

3d Sunday after Epiphany, officiated in St. Stephen's Church, Oxford, and confirmed three persons.

The following Tuesday, in St. John's Church, Williamsboro', confirmed two persons.

On the festival of *the Conversion of St. Paul*, in Church of the Holy Innocents, Henderson, instituted the Rev. Donald McLeod, Rector of the same, and preached on the occasion.

On the evening of the 27th March, in St. John's, Fayetteville, preached and confirmed twenty persons. The next day, 4th Sunday after Epiphany, administered the holy sacrament, aud preached three times. Officiated also the evening of following Wednesday.

On Septuagesima Sunday, officiated in the Chapel at the Rock Fish Factory, preached and confirmed fifteen persons. The self-denying efforts of the Missionary here deserve special commendation.

On the next Wednesday, and four following days, in St. James' Church, Wilmington, preached and confirmed eighteen persons.—*Ibid.*

OHIO.—We find a letter in the Western Episcopalian from the Rev. S. A. Bronson, resigning the Presidency of Kenyon College, on account of the financial difficulties of that Institution. He proposes that real estate be sold to raise a sufficient income for its present wants. The letter is creditable to the Doctor, both in manner and spirit.

The Church in the North American Colonies.—We insert, with pleasure, the following interesting extract, from a correspondent of the *Episcopal Recorder*:

There has been no remarkable change in the Nova Scotia branch of the Church, during the last year. Our Bishop, (Inglis) now in his 71st year, has visited several portions of the Diocese in that time. We have no railroads here, and it is not thought so easy to move from place to place, as in your country; neither has it been customary with us to pay Episcopal visits oftener than once in three years.

His lordship continues his watchful care of the interests of the church, and his mental energies are but little abated. The early years of his Episcopate were very laborious, as he was then obliged to visit Newfoundland, Bermuda, and New Brunswick. At present, his jurisdiction is confined to Nova Scotia, (including Cape Breton,) and Prince Edward Island, lying about fifty miles from our eastern coast, where there are six clergymen. The whole number in the Diocese is nearly sixty—and of churches one hundred and eleven; a happy increase since the present Bishop's father, (who was minister of Trinity Church, N. Y., before the Revolution,) first landed on these shores, sixty years ago. Then the whole band, when mustered for the fight, was but eight or nine, and these widely separated from each other, and then there were only three churches. There are about twelve candidates for Holy Orders at King's College, Windsor, which is the Alma Mater of the most of the present clergy.

The clergy are all assisted largely by the Society for the Propagation of the Gospel in Foreign parts, or by the Government, with the exception of two visiting missionaries employed in destitute parts of the S. E. and S. W. coast, who are paid $600 each, yearly, by the Diocesan Church Society. This latter Institution is increasing in importance and usefulness, from year to year, and must ultimately bear a large portion of that burden so long and so kindly sustained by the societies "at home." Our people have so long been accustomed to foreign aid, that they have not learnt to walk alone. They are required in each parish to provide a home and raise at least $200 a year for the clergyman; but this is often poorly paid. Our clergy never meet as a body, except when the Bishop calls them together in visitation, which is not oftener than once in three years; we hope for such a meeting next summer.

The Bishop of Fredericton, who presides over New Brunswick, (Dr. Medley,) has been in England the most of the summer, seeking aid for the erection of a cathedral, which is, by many judicious persons, considered an unwise measure, in the present state of the country, and particularly the policy of it at Fredericton, which, although the Capital of the Province, has not one-sixth of the population or importance of St. John's. However, his lordship is persevering in the work, and has been a large contributor himself. He is active and energetic, and preaches, generally, twice on the Sunday.........The number of clergy in his diocese has greatly increased since his appointment. It is now forty-three.

The Bishop of Newfoundland, Dr. Field, has the most arduous charge of the three. Last summer, he was four months afloat in his "Church Ship," while performing his visitations. In the course of that time he visited Labrador, where no Bishop had ever been, and where there is no missionary of our Church. He makes a strong appeal in behalf of 1200 souls, who are constantly resident in that wild region, and 10,000 who are there for one-third of the year. On the Island itself, there are 200 miles of coast without a minister, and he met with church people who had not seen a missionary for thirty years! He has established a classical and theological institute for training up a band of native missionaries, to supply the lamentable wants of the Church, and he does not spare himself or his purse in anything that can promote its welfare. He has lately passed through Halifax, on his way to Bermuda, which forms a part of his diocese, and must be in pleasing contrast to the rough region of Labrador. But he seems to feel the great truth that souls are alike precious everywhere. A mere glance at the parallel of latitude from which he lately came, (about 55° N.,) and that where he now is, (31° N.,) may serve to show that a Newfoundland Bishop has no sinecure, and must be an amphibious animal. The present Diocesan is a single man.

To show the isolated situation of the Missionaries in that large island, I would mention that a friend in Busin lately wrote me, that the clergyman of that place had gone, by water, (for roads they have none,) upwards of forty miles, to one of his stations, where the poor fellow was taken ill, and no medical man could be found nearer than Busin, whither they sent; and, of course, considerable delay occurred before he could reach the sufferer, who was likely to yield up his life in the secluded spot where he had been seeking out the sheep of Christ.

In this province, with one or two exceptions, the missionaries are not so secluded. Yet several of us are so situated that we must sometimes travel sixty or eighty miles in order to visit a sick member of the flock. But the difficulties now met with, are nothing compared to what our fathers in the ministry encountered, when the country was new, and the roads no better than by-paths, and the rivers without bridges. In those days, a clergyman has been under the necessity of burying his own father, wife, and children, in consequence of his not being within reach of a brother. Even in the early part of my own ministry, (not quite a quarter of a century ago,) the work was more laborious, and the physical difficulties much greater than at present.

MISSIONARY INTELLIGENCE.

THE KAFFIRS.—The mission to the Kaffirs has not yet been entered on; but on the Feast of the Annunciation, which had been appointed as a day of general thanksgiving for the speedy and successful termination of the war, and for which the Bishop had drawn up a special form of service, a collection was made throughout the Diocese towards a mission to the heathen. By the latest information it appears that the Bishop was present at a meeting between the Kaffir Chiefs and Sir H. Smith, at King William's Town on the 7th of October. The account is so graphic that we are tempted to give the dialogue *in extenso*.

"*The Governor.*—Here is the Bishop from Capetown, who rode ninety miles yesterday on purpose to be at this meeting. He has been sent out by the good people of England to teach you the religion of the Queen of England. This is the man that teaches me the way to salvation, and has come to see what he can do for you in teaching you the way to be Christians. This is the great chief of teachers, yet still regards the smallest child, and the meanest man, who is good, and is a Christian, with the same regard as the 'Inkoso Inkulu,' (Great Chief.) He wishes to establish schools for the education of your children. Can none of you assist him in any way? Can none give a calf, or a little corn? Shall your daughters go about naked, and lie about in idleness in the bushes like calves? [The Governor here addressed himself to Jan Tzatzoe.]* Have you nothing to say? You have been in England, seen the great world there, and you saw that no man there eats the bread of idleness; and yet, fool, you dared to join with the Kaffirs against the power of the Queen. Have you anything to say to the Lord Bishop, for the furtherance of education among your countrymen?

Jan Tzatzoe.—The Bishop is a great and wise man, and the great chief has already remarked that I am a fool. How, therefore, can I give any advice upon this subject? But we certainly require teaching to remove our ignorance. The Lord Bishop will best know how to accomplish this.

Governor.—The Lord Bishop wishes to speak a few words.

Lord Bishop.—Chieftains, I am glad to meet you all here this day. As the great chief has told you, I rode yesterday all the way from Grahams' Town, that I might be present at this meeting, of which I only heard the day before. I am, as you have been told, the Bishop of the English Church in this part of the world—of that Church to which our Queen belongs, and I wish now to assure you of the interest, the deep interest, which I take in you and your condition, and to tell you of my earnest desire to do you any good in my power. The great chief has talked to you about the education of your children. I am ready to assist you in this good work, for I feel that by education, your own peace and happiness will be greatly promoted. I am also most anxions to send amongst you ministers of God who may teach you the way of life, and bring you to the knowledge of the true God, and Jesus Christ, whom he hath sent. Be assured that the best way to promote your own happiness in this world, and in that which is to come, is by becoming Christians—by receiving as your Lord and God that blessed Saviour in whom we, who are now Christians, place all our trust and all our hope. And now I will not keep you any longer; but I repeat, I shall be glad to do you any good, and I hope you will tell me how I can do it."

CAPETOWN.—ST. HELENA.—We are permitted to lay before our readers the following interesting extracts of a letter from the Rev. W. Bousfield, recently appointed to a station at the Island of St. Helena, by the Bishop of Capetown.

"In addition to the former Sunday services, (*two* in Jamestown Church, and *one* in the country Church) we have now been able to establish *one* at each of two distant points—Sandy Bay, and Longwood—on alternate Sundays. The former is *new* ground; while at the latter, Mr. Kempthrone was hitherto only able to afford a week day service, (every alternate Wednesday.) Our arrangements are still incoplete, from the absence, on leave, of the military Chaplain; but on his return, we hope to establish a service at Longwood *every Sunday*, if not at Sandy Bay also,—or, in the place of that, a second service in the country church. It is most satisfactory, and a cause of great thankfulness, to find that these increased means of grace appear to be appreciated; our congregations among the scattered population of Longwood and Sandy Bay, averaging from fifty to eighty persons.

"I must not forget to mention also—though last, yet far from least in imporrance, the establishment of a week-day evening service, every alternate Wednesday, at the Government school-house in the upper end of Jamestown—a locality distant nearly a mile from the Church, (where also there would be no accommodation,) and amongst a class sadly demoralized and ignorant of religion. This is perhaps our greatest anxiety; but after a trial of some months, we hope it is progressing, slowly indeed, but steadily. New faces by twos and threes appear each time. However, the building of a Chapel, and the supply of regular services *here* appear to be matters of the first importance, so soon as ever they can be accomplished.

"With regard to the *schools*, again—those, *i. e.* for the lower classes, we are much in want of *good* masters or mistresses. One or two such from home would be invaluable just now; but at present we know not how to contrive for this. We are in hopes the Bishop will be able to assist us with suggestions on his arrival. We heard here, with deep regret, of his Lordship's late severe illness, but from a letter to Mr. Kempthrone, he appears happily to have recovered; and we are led to look for his coming to St. Helena, on this side of Christmas: by which time it is hoped that all will be ready for commencing the new country Church."—*The Church.*

*Tzatzoe was exhibited in England a few years ago, at religious meetings as a professed Christian; but he was foremost in the mischief of 1846-7.

Died.

At Weathersfield Springs, Wyoming Co., of Consumption, REUBEN SEABURY DOOLITTLE, late a student of the General Theological Seminary.

As there have been some, we are told, who being martyrs in will, and having the spirit to suffer unto death for their Lord, yet lacked the opportunity; so now are there some who, burning to exhibit by their deeds the sincerity and ardor of their love, receive not from Almighty God the opportunity *they* think the fittest for them. Abundantly fitted, both by ability and disposition, as was the subject of this notice, to fill the high post at which he was aiming, and seemingly possessed of every quality of mind and heart which could enable him to trust sincerely that he was moved by God to the work he had proposed for himself, it pleased his Heavenly Father rather that the cross to be borne, should be the cross of suffering. But though forbidden to labor for so high a charge, he had not to learn to do his present duty. To one trait of his character, at least, all bear witness that it was his constant endeavor to soften asperities, diffuse happiness, instruct the ignorant, in a word, to assist all whom he could help—while all whom he leaves, bear witness to this spirit, that the influence of his words and deeds is still upon them for good; the tears of his Sunday scholars upon hearing of his death, is not the least tribute to his excellence. He was one who, though capable both of planning and executing, was at the same time most careful to exercise his abilities in attention to those so-called little duties of every day life. It is not exaggeration to say of him that few had the opportunity of knowing him, who did not learn to love him. That he will receive his reward we doubt not, but as to the extent of the reward, is it too much to believe, that he, though called the first from his equals to his Master's bosom, will at the final day of account, receive with them his crown.

But while his friends lament him who

"Folded his pale hands so meekly,
And spake with us on earth no more,"

it becomes them to remember that God hath given them his example as one of the lights to guide them to the Eternal City.

T. B.

From the Gospel Messenger.

At a meeting of the Middle Class of the Students of the General Theological Seminary, the following preamble and resolutions were adopted.

Whereas, it has pleased God in His infinite wisdom to remove from among us our late fellow student, R. SEABURY DOOLITTLE, A. B., a Candidate for Holy Orders, from the Diocese of Western New York, who with us in health and strength commenced the studies, preparatory to the sacred ministry of the Church,

Resolved: That we bow in humble submission to the will of Him, who, in this early calling to Himself one so fitted for His service here, teaches us to depend solely upon His power and wisdom, and not upon our own thoughts and desires.

Resolved: That in remembering his walk and conversation, his sincerity and humility, his zeal and firmness, his comprehensive charity, and his brotherly love to which the hearts of many can bear testimony, we have a choice example of the Christian character; and that like him, our constant aim should be to follow Christ and His blessed saints "in all virtue and godliness of living."

Resolved: That we sympathise with the friends of the deceased in this their great affliction, and that we also share with them the consolation which they possess in the firm assurance that our brother was "meet to bea partaker of the inheritance of the saints in light."

Resolved: That a copy of the above resolutions be sent to the family of the deceased.

The Secretary was directed to request an insertion of these proceedings in the Gospel Messenger.

WILLIAM T. WEBBE, Chairman,
P. K. CADY, Seretary.

New York, Feb. 8th, 1849.

Married.

At Cooperstown, 8th inst., in Christ Church, by the Rev. Stephen H. Battin, HENRY FREDERICK PHINNEY, to CAROLINE MARTHA, daughter of James Fenimore Cooper.

Notices.

☞ The Rev. Dr. Higbee, of New York, will preach on Sunday next, the 4th of March inst., at 10 1-2 o'clock, A. M., in Grace Church, Brooklyn Heights, in behalf of the effort to extend the Church to California.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgement of the 20th ult., the Treasurer has received the following contributions:

Grace ch, Brooklin, L I, for California, 1; Trinity ch, New Rochelle, 10; St Paul's, Windsor, Vt, 9; Trinity ch, Jefferson, Ohio, 3 66; St Matthews ch, Plymouth, O, 4 16; Rev. M Moody, Sharon, Ct, 3; Zion ch, Little Neck, N Y, for Fort Smith, Ark, 10; for the California Miss, from a member of Calvary ch, N Y, "with the view to regularity," 10; St Stephens, for Cecil co, M, 11; Lrinity ch, Pittsbuigh, Pa, 2 10; ch of the Epiphany, Claiborn co, Miss, 10; St Davids, Newtown, Rador, Pa, 3 42; for the California Mission, from W Moore, Esq, per Rev. J McVickar, 5. Total, $260 27.

THOMAS N. STANFORD, Treas.,
New York, Feb. 27, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 20th ult.:

Christ ch, Smithfield, Vt, 4; Trinity ch, New Rochelle, N Y, Epiph offerings, 38 93; Christ ch, Green Bay, Wis, for Constantinople, 4; St Helena ch, Beaufort, S C, for Africa, 18 25; do do "N S," China, 25; All Saints Frederick, Ind, for Africa, 50; do for China, 20 70; Female S S, Christ ch, Baltimore, for China, 20; Male S S, do for China, 20 50; do for Africa, 20 50; St Peter's ch, Baltimore, 194 90; do for Africa, 4 10; St Andrews ch, St Mary's co, for Constantinople, 10; Christ ch, Louisville, Ky, Dr I E Cook, for Constantinople, 20; do S S of do for do, 28—48; St John's ch, Stanford, Conn, 18 20; a gentleman of Livingston co, N Y, for China, 10; Raleigh and Dale Parishes, Amelia co Ho, Va, 14 40; Trinity ch, Jefferson, O, 1 35; do for Constantinople, 75c; St Matthews ch, Plymouth, O, 2 45; St James' ch, Great Barrington, Mass, Epiph offerings, 12; Zion ch, Little Neck, Mon offerings for China, 9 76; ch Holy Trinity, Brooklyn, N Y, 80 25; do for Athens 2—82 25; St James ch, Lancaster, Pa, children of for sup of Rev Mr Hoffman, Africa, 25; St Paul's ch, Philadelphia, for China, 25; Africa 25—50; St Daniel's ch, Newtown, Radnor, Pa, 3 43; St Andrew's ch, Mount Holly, N J, 4 65; do for Constantinople, 6 60; Grace ch, Haddonfield, N J, 3 85; a thank offering, 2 50; St Andrew's ch, Ann Arbor, Michigan, for Constantinople, 5. Total, 721 98.

J. SMITH ROGERS, Treas.
New York, Feb. 57, 1849. No. 2 Park Place.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 20th ult.:

Rev. Edward Andrews, D D, Binghamton, 2. Annual Subscribers—Rev. Wm Jarvis, 1; Rev. T McPeters, 1; Mr John Buckley, 2. $6 00.

THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb. 27, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From Miss Susan M C De Peyster 10; from a member of the ch of the Annunciation 3; by Messrs Stanford and Swords—from C B 10; from U 5; from M H S 10; from "a friend to the poor" 20.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, Feb. 27, 1849.

FREE CHURCH OF THE HOLY EVANGELIST.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Messrs Stanfords & Swords—from John D Wolfe, Esq, 25; by the same from two gentlemen, 25; by the same from M H J 10; by the same from F 20, and not 10 as was incorrectly stated in the acknowledgment of last week.

Further donations are much needed, are respectfully solicited, and will be thankfully received if left with Messrs Stanford & Swords, 136 Broadway, or with

BENJAMIN EVANS, 172 Broome-st.
New York, Feb. 27, 1849.

Advertisements.

FRIENDS AND FORTUNE.—*A TALE.*—D. APPLETON & CO. PUBLISH THIS DAY, Friends and Fortune; a moral Tale, by Anna Harriet Drury. 1 vol. 12mo. paper cover, 50 cts; cloth, 75 cts.

Life, motion, delicacy and humor are to be found in Miss Drury's Tale.—London Athaneum, Jan. 13.

LANETON PARSONAGE, a Tale, third and last part. By the author of "Amy Herbert," etc. 1 vol. 12mo. 1t.

MANUAL OF CONFIRMATION.—A Manual of Devotions for Confirmation and First Communion. By the author of "Steps to the Altar," 3d Edition. Edited by Rev. WM. PARKS, of St. Paul's Chapel.

Just published by
STANFORD & SWORDS,
139 Broadway.

SCHOOL—MALE AND FEMALE—Under the supervision of the Rev. Dr. TODD, Stamford, Conn. The Spring session of this School will commence on the first Monday of April next. The terms of tuition will vary, according to the studies pursued, from $6 to 20 per session. Board, Washing, room-rent, &c., $75 per session of 22 weeks. For other particulars address the Rev. R. S. SEELY, Stamford, Conn. March 3. 3t.

ST. JOHN'S CHAPEL.—Pew No. 5 to Rent. Apply to the Sexton, or
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SERMONS FOR LENT.—Sermons adapted to the various seasons of the Ecclesiastical year, by Right Rev. BENJAMIN MOORE, late Bishop of New York.

MANNING'S SERMONS.—Sermons by HENRY EDWARD MANNING, Archdeacon of Chichester. 2 Vols. from the last London Edition. Also, the vols. separately.

Just published by
STANFORD & SWORDS,
139 Broadway.

Poetry.

For the Churchman.

"Many of the children in the School were of the poor families in the village, whose religious instruction had been much neglected. * * The children left the house assured not only that their teachers *wished* them a happy Christmas, but also did all in their power to *make* it so to them. They will look back upon the season of our Lord's Birth with pleasing emotions, and anticipate the next with delight."—*Bp. Burgess' Christmas visitation to the Penobscot Mission, copied from Chr. Wit.*

Gather the little ones—the buds of earth
The purest and sweetest--while buds they be:
Baptise e'en each infantile spirit of mirth,
And train it in love and sweet charity.

Gather the little ones—the buds of earth
The purest and sweetest--while buds they be:
Each budding of reason too, as it puts forth,
Let ripen in sunlight of purity.

Gather the little ones--the buds of earth
The purest and sweetest—while buds they be:
Each fountlet of feeling that gushes to birth,
Breathe on it the zephyrs of sanctity.

Gather the little ones--the buds of earth
The purest and sweetest---while buds they be:
Pure sentiments borrow from models of worth,
And tinge every thought with their brilliancy.

Gather the little ones---the buds of earth
The purest and sweetest---while buds they be:
'Tis the moment when habits peep slyly forth,
Oh, gently to good bend them prayerfully.

Gather the little ones---the buds of earth
The purest and sweetest---while buds they be:
Ere sin scatter round desolation and dearth,
And manhood and age bar proximity:

While the heart, like wax, takes impression deep,
And longer retains than solidest gem;
And eyes with joy sparkle, or gratefully weep,
When your song is the Babe of Bethlehem.

Gather the little ones---the buds of earth
Both purest and sweetest---while buds they be:
E'en now the Great Shepherd foretokens his wrath,
That his Lambs have been fed so sparingly.

Gather the little ones---the buds of earth
Both purest and sweetest---while buds they be:
In mystical waters, O speed their new birth,
Then rear them in love and sweet charity.

From the valley, and hill, and forest-wild;
From the border remote, and glen, and plain;
O, gather each ignorant, innocent child,
And Heaven is vocal with songs again;

The Church on Earth lifts her head from the billow,
That round her for ages hath angrily roared;
With joy every harp is unhung from the willow,
And Christ to his rightful dominion restored.

H. W. S.

New York, Feb. 12, 1849.

Selected Matter.

From the English Churchman.

The Doctrine of the Incarnation of our Lord Jesus Christ in its relation to Mankind and to the Church. By Robert Isaac Wilberforce, A.M., Archdeacon of the East Riding, (pp. 548.) Murray.

Here is a Work, which it would be a dereliction of our public duty to the Church not to notice with honor,—a work which would have rejoiced the spirits of Hooker, and Dr. Jackson, and Pearson, and Bull, if they were living, and have prompted Hammond and Taylor to desire to shake hands with the man, whose clear reason and sound learning has added such a volume to the standard Theology of the English Church. It is indeed impossible to do justice to the book, or the high subject on which it treats, within such brief limits as the pages of a newspaper impose; but we must find space to record, and to give a few reasons for our deliberate opinion, that the appearance of such a Treatise marks a stage in the progress of those principles, in which the safety and defence of our branch of Catholic Christianity is involved.

We believe and confess that, besides the doctrine of the ever blessed Trinity, "it is furthermore necessary to everlasting salvation that a man believe rightly the Incarnation of our Lord Jesus Christ." Yet where is the treatise, among all the treasures of the English Church in past centuries, which expressly and professedly treats upon this important subject? We do not know of such a treatise, unless it be the last portion of Dr. Jackson's works; which, as far as we now recollect, was a posthumous production, and consists rather of some choice fragments, put together by the pious care of his surviving friend, the worthy Barnabas Oley, than a complete scheme of doctrine. Whatever it is, however, it has been well read and justly appreciated by Archdeacon Wilberforce, who has incorporated many of the old Divine's golden sentences, with other pearls from St. Athanasius, St Austin, St. Leo, and St. Basil, and the riches of the English mine, Andrewes, and Hooker, Butler, Bull, and Leslie, with his own sterling vein of deep-sought meditative argument. Indeed the writer, though he is one to whom scarcely any good author in Theology is unknown, is most undeniably one who has brought to his subject a mind well able to converse with his authorities; the work is anything rather than a compilation or assortment of other men's thoughts. It pursues its own course, and makes its own arrangement of the several points of earnest inquiry which it includes.

In the progress of a treatise so concerned with some of the most central truths of the Christian system, it was impossible but that the learned writer must find himself bound to notice some of the most prevalent forms of popular error, and some of the most eminent teachers of error at the present day. But these notices are by no means such as to give the work a controversial character; the only impression which they leave is, that the writer took them up when they lay in his way, and made use of the heretical statement or argument to shew, in stronger contrast, the truth which was thus opposed; he is never drawn aside into a digression from a subject, which he had too much at heart to abandon for a strife of words, or a display of rivalry in logic. And yet, perhaps, not the least excellent portions of the treatise are those in which, in a few strong sentences, he disposes of a whole pile of latitudinarian sophistry, or dispels, by a simple juxtaposition of ancient heretical statement of the new-blown fancies of some Empiric who thought himself original.

It is quite impossible to exhibit anything like a scheme or analysis of this able work within the limits to which we must confine ourselves. Suffice it to say that, beginning at THE FOUNDATION, it regularly builds up the doctrine, which can never be disjoined from a right belief of the ever-abiding power of the Mediator between earth and heaven. After speaking of Christ as God and man in all the interesting relations, in which He shewed His participation in our nature and its affections, will, and understanding,—the wonderful truths comprised in the confession of God the Word, Very God of Very God, and yet the Son of Man, and the providential protection vouchsafed to these truths in the history of the early centuries,—the latter portion of the work treats successively of the different acts and parts of our Lord's Mediatoral office, as a result of His Incarnation, His Intercession for us in heaven, His presence as a Mediator, real though spiritual, on earth, and how that presence is diffused through the Church, His mystical Body, and found and realized by the faithful in common worship, and in the Sacraments, as the source of holiness and knowledge to mankind. Let any reader, with truth for his object, commit himself to the guidance of this chain of reasoning; and it is scarcely possible but he must rise from it a sadder and a wiser man. He must see, if words have power to express the mind and spirit of the writer of this treatise, that it is only a want of a full and lively apprehension of the Catholic system of faith and holy discipline, which makes the multitude go astray in ways of their own, and deceives them with the vain imagination that "contending for the Faith" is something adverse to personal religion, and the submission of the will and understanding to the influences of heavenly grace. That scheme, which makes everything to rest on the private reason or conviction of individual men, must inevitably result, as has been shewn alike in English Quakers, New England Puritans, or German Rationalists, in something which renounces Revelation. To renounce the Church, its Rule of Faith, its Discipline, its Ordinances, the bands of union between God and Man, is in fact to renounce God the Mediator, and, like the fabled giants of old, to make some new ambitious pile of human erection, to climb from earth to heaven. It is, as the Archdeacon expresses it in one of his striking and pointed sentences, "to set up idols in our own hearts, and thank them for our deliverance from the house of bondage."

But, what is also admirably reasoned out in this book, it is a very cold and insufficient statement of the claim of Apostolic Order to represent it as a kind of polity alone, delivered down from the first ages. The consequence of such modes of statement is, as the Archdeacon states with equal force, "to make it seem as though the kingdom of Christ were designed to limit the gifts of His Grace, rather than to extend them, —to make the Church assume the austerity of a Sabine mother, rather than the affectionate loving-kindness of the daughter of Zion" (p. 350). This is indeed the mode of statement which has given rise to the complaint of those who say that the Church is preached instead of Christ, that a formal system is substituted for her Divine Head. There will be room for such complaint only if men so magnify the framework as to forget its internal principle, "the central truth, that the Church of Christ is His Body; His presence is its life, and its blessing the gift of our spiritual union with His Man's Nature" (p. 356).

Perhaps the kind of specimen of the work, which will best suit our stinted measure, will be an instance or two of the brief forcible way, before alluded to, in which the learned reasoner disposes of the heretical opinions, which now and then stand in his way; though, as we have said, these are rather the off-shoots or casual growth from the main trunk of his lively argument.

"Our Lord's offering of Himself on behalf of man was the true sacrifice, which all the sacrifices of the ancient law served to introduce. Not that His offering was built on them,—that it pleased God merely to give his sanction to an ancient usage, and to hallow it by the sacrifice of Christ. What happened was exactly the reverse; the offerings of the law were built upon the offering of Christ; they were the type of a future reality, which cast its shadow beforehand on the Jewish nation."—p. 230.

Here, in three short sentences, we have a full answer to a long dull argument put forth by Tillotson, the patriarch of latitudinarians, in one of his sermons; for which, indeed, he was well rated by Charles Leslie; but it is not now out of season to remind people of that controversy, when many have followed the worthy Davison in his least happy production, the Essay on the Origin of Sacrifice, and forget that there can be no middle source between the Fountain of Truth and the spirit of error. Again—

"[Not only Socinians, but] those Christian writers who reject the Sacramental system of the Church, are led to speak of 'the Law and Levitical arrangement,' as 'introduced in God's anger' (Bunsen's Kirche der Zukunft, p. 77); as though it were a diminution of that means of intercourse with God, which men before possessed. For since the sacramental system is the complete and full expression of that presence of an Incarnate Mediator, of which the Levitical scheme was the preliminary shadow, it is impossible that those who reject the one should do justice to the other."—p. 393.

How much is contained in the truth embodied in these last words! It would be easy to multiply instances of equally happy sentences thrown off by a master's hand. But what we must notice in conclusion, is what has repeatedly impressed us in turning over these well-stored pages, how necessary is such a book for these times. "When everything established is crumbling away," says the Archdeacon, "the elements of order cannot re-adjust themselves, save by reference to the internal laws of their being. Yet where shall there be found a principle, which may rest not on force but on love, and yet be strong enough to bridle the violence of individual appetite,—so comprehensive, that it may teach the great extent of their responsibilities, and yet reveal to the humble the real dignity of their state?" (p. 546). Such questions the Catholic Christian, well-trained in the school of self-denial, is alone able to answer. Let him take this book as his companion, while the troubles and oppressions of the day weigh heavily upon him; and the faith which he has learnt, strengthened by such reading and meditation, will make him lift up his head in hope and comfort, while he rests upon the defence of the Rock of Ages.

Original Letter of Bishop Jeremy Taylor.

Portmore, Jan. 13, 1659.

Sir,—I understand by Mr. Cowley that Mr. Sheridan is out of towne, and that causes to you teis trouble of receiving the inclosed note both for him and yourselfe. It is onely the beginning of a theologicall library fitted to these purposes that you pretend to, that is, to bee wise and learned in the Christian religion, as it is taught and professed in the Church of England; when your purses grow large, and your designs beyond all that can bee done by the studies here described, if you please to command mee I will draw you a much larger, and such as shall bee proportioned to your utmost aims. In the meane time I desire you to take notice onely of the easiest part of this employment pointed out by the catalogue: If you spend your time and faculties in the practicall part meerly you will best of all consult with your present condition, and the greatest of your future hopes, the happinesse of eternity. If you desire it and thinke it usefull I am ready upon your first motion to design for you a short and usefull catalogue of practicall divinity books which will not vex your understanding, but much improve your spirit: When Mr. Sheridan returns I pray commend mee kindly to him, and tell him if hee desires a larger and more perfect note of books hee may have it for calling for. I hope to bee in Dublin by the earliest spring, and then I shall bee willing to receive any of your desires, to which if I can minister, I will not refuse to doe the office of, Sir,

Your very affectionate friend to serve you,

Jer. Taylor.

To my worthy friend, Mr. Graham, fellow of Trinity Colledg, neare Dublin. These.

Hee that would improve in the understanding of the doctrine of the church of England, so as to bee able to teach others, must bee carefull to understand, and bee very perfect in every part of,

1. The Common Prayer Booke, with all its rubricks, or titles of direction: The Administration of the Sacraments: The booke of ordination: and the canons made in 1572 and 160 3-4. As auxiliaries to these I advise you reade diligently and frequently the 5th booke of Hooker's Ecclesiasticall policy: the first four books are also excellent, but they principally minister to other purposes.

Read also Mr. Fisher's Defence of the English Liturgy, and Dr. Hammond, and Dr. Taylor, his apology for Liturgies, and the prefaces before his collection of offices. These are sufficient for the explicating and confirming her manner of prayer and serving God.

2. You must understand and bee able to defend her government and discipline. To this purpose you may reade Dr. Hammond's dissertations against Blondell, and Dr. Taylor his Episcopacy asserted, and what passed at the Isle of Wight between the King and Mr. Henderson, and the King and the Londo divines to which you may adde Bp. Andrews his two epistles which are in his opensulla.

[3.] There remains now her doctrine to bee learned, that you may know what she is now, *ossensu*, as what shee is *pro cultu*; and her doctrine is contained in the Common Prayer Booke, in the Church Catechisme, in the Thirty-nine Articles, and the Booke of Homilies; for the understanding and abilities to protect and defend these, you must acquaint yourselfe with the positive and principle discourses of such as are most eminent amongst us:

Amongst our English Divines I recommend to you for controversy between us and the Church of Rome:

Bp. Andrews Tortura Torti and Responsio ad apologiam Bellarmini.
Arch. Lawd against Ffisher.
Bp. White against Ffisher.
Ld. Ffalkland of infallibility.
Dr. Taylor of reall presence, and his two letters at the end of his Discourse of friendship.
Dr. Baron de objecto fidei, and everything of his.
Bp. Mountague against the Gagger.
Bp. Bramhall against Militiere, and of Schisme.
Dr. Overal his defensio Ecclesiæ Anglicanæ.

For forreiners the best I know are Chemnitius his examen concilij Tridentini: Gerhardi loci communes, which serve to all purposes of the whole body of Divinity, but you must pare away his two Lutheran spots, viz., of consubstantiation and ubiquity.

Moulin against Cardinal Perron in defence of King James.

Episcopius, whose whole works are excellent, and containe the whole body of orthodox religion.

Chamier is a very good writer, but you must abate his Calvanisme.

Vossii Theses, and De Sacramentorum vi et efficacia.

Causabon's [*sic*] Epistle to Ffronto Ducæus, and his Epistle to Cardinal Perron in behalf of King James.

For positive Theology, of our English you may choose,

Bp. Andrews' Sermons,
Ffaringdon's Sermons,
Dr. Sanderson's Sermons,
Dr. Ffield of the Church,
Dr. Hammond's practical Cathechisme,
Dr. Taylor's history of the life of the Lord Jesus, and his yeare of Sermons, rule of conscience, and his doctrine and practice of repentance.

These will serve your best purposes sufficiently, and when you are master of the learning and religion contained in these, you will be better able to choose your studys than I shall bee to advise you.

Only bee pleased to get the Bibliotheca Criticorum which contains all the best Protestant commentaries, and some others not Protestants, upon the whole Bible, and is of itself an excellent library and sufficient to all your purposes.

For a little breviary or institution of divinity, I very much commend to you a little booke called Declaratio sententiæ eorum qui ex fœderato Belgio vocantur Remonstrantes, together with the Apologia they published in defence of it.

This, Sir, you may please to make the beginning of your Library, and the entertainment of your first studys. It were well also if you could a little looke into the Ecclesiasticall history, to which purpose procure Eusebius, with Scaliger's admirable animadversions upon it.

The tripartite history.
Calvisius his Chronology.
Bp. Mountague's History of the Church.
Causabon's Exercitations in Baronii an nales, and then you may be fit to read Baronius his annals without danger.

When you are pleased to looke into Schoole Divinity the best are,

Aquinas Summs; Occam in sententias; Estius in sent.; Capreolas with Ffareolas; Biel; Suarez upon Aquinas; hee is long, but except Estius, is the best of them, and in some regards to bee preferred before him.

To these if you will adde a collection of little tractats of the most eminent persons upon particular subjects, you will find much advantage by it. I name one or two by way of instance. Beverovicious his collection of Epistles de vitæ termino; Baronius de peccato mortali, et veniali; but these are innumerable; if you err in the choice of these your losse is not much, for they are but of small price.

In the reading these authors I have recommended to you, pray observe what quotations they have, that thereby you may perceive what authors they make use of and especially read; for 'tis likely they are the best books; many books are not usefull: These few will doe very much for you, and when you are ready, and can find time read the fathers of the first three hundred years at least, they are few, and not very voluminous, and they are the surest guides.—*Irish Ecclesiastical Journal.* [From the Rev. Dr. Todd].

From the English Churchman.

Cathedrals.

"What is the use of Cathedrals?" is the question which one hears asked every day by utilitarians and latitudinarians. We, for our part, are perhaps more alive to the value of our Cathedral Establishments than some of our contemporaries. Though they are no longer practically available as a council to our Bishops—though the election of Bishops is, for the present at least, taken from them—yet, in the daily offering up of prayer and praise, we see the same usefulness and acceptableness to Almighty God, as in the daily sacrifice at the Temple of Jerusalem. Nay, even in an utilitarian point of view, as the noble structure of our vast Cathedrals strikes the eye of the beholder with feelings of awe, and gives the impression, from the very vastness of the labor and expenditure used in the construction and reparation of the edifice, that the service of God is a thing of importance, deserving our utmost labor and care—so even more is this impression conveyed by the surpassing beauty of the Cathedral Service—when care is taken that it shall be celebrated reverently and devoutly. The very sound of the Cathedral choir strikes the heart of the casual passenger with feelings of reverence, and reminds him that all his thoughts should not be given to the affairs of this world. Whether, therefore, we regard the honor of God, or the good of the souls of the people, we consider the Choral Services of our Cathedrals as of infinite value. They are types of the everlasting praise which is due from all created beings—they go up as intercessions for the toiling world—they help to imbue many a worldling and sceptic with feelings which, if cherished, may conduce to their everlasting benefit.

Advertisements.

FOR SALE.—Two Pews in St. John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle*, and No. 39 *North side Aisle*, (*body pew.*) Apply to Mr. N. Quackenboss, 147 Hudson street, St. John's Square, or to the Sexton. October 14—tf

FOR SALE.—One of the best Pews in Trinity Church, being in the nave of the church, on the south side of the North Aisle. Apply to ROBERT B. CAMPBELL, 79 Wall st. February 17—4t

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st. N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burritt's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
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" Pictorial History of France, 80 cts.
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" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.
Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
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The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
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This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.
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Do. Natural Philosophy. New Edition. 1 vol. 12mo. 75 cts.
Do. Botany for Beginners. An Introduction to Mrs. Lincoln's Botany, for the Use of Common Schools, 1 vol. 18mo. 50 cts.
Do. Chemistry for Beginners; designed for Common Schools. 1 vol. 18mo. 50 cts.
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References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

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